The Messenger.

"As the Truth is in Jesus."

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Dr. A. H. Strickler
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THE MESSENGER.

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Editor-in-Chief.

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TERMS.

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Poetry.

"I KNOW WHOM I HAVE BELIEVED."

I know Thee, Jesus, O what rest!
To know Thee as my God;
To know Thy choice for me is best,
The sunshine or the cloud.

To know Thee, Jesus, O what joy!
To trust my life to Thee;
And thus, with much that might annoy,
At perfect ease to be.

To know Thee, Jesus, O to feel
The cleansing blood applied;
To know the Spirit's sacred seal
Thy truth hath testified.

O precious knowledge, "deep and high,"
Too sweet for human word;
Can it be true that even I
Do know Thee thus, my Lord?

O keep me in this fellowship,
This peace to earth unknown;
Hide me within Thy "secret place,"
Where naught can touch Thine own.

"Kept from the evil," let me lie
Within Thy safe embrace,
Till my adoring soul shall fly
To see Thee face to face.

—*Christian Advocate.*

Communications.

For The Messenger

THE STATE OF THE CHURCH IN PITTSBURGH SYNOD.

In the name of God, Amen.

Dear Brethren:—Time in its unceasing flow has brought us to the close of the present and the beginning of a new synodical year. We are to-day consequently one year nearer the final consummation of Redemption and bliss of the saints of God, and one year nearer the condemnation and everlasting banishment of the unbelieving and wicked, than when we last met to deliberate on the affairs of the kingdom of our Lord. And as we now stand on the last height of the dividing ridge between the past and the incoming year, it is well that our custom requires of us to make a brief halt and take a retrospective view of our doings and experiences of the past year. By reviewing our labors and accomplishments, our difficulties and hindrances, our successes and reverses, we may arrive at a measurably correct knowledge of the present religious and moral condition of our Church, and thus be the better able to labor to advantage and with success during the year upon which we are now entering.

The question which your Committee is expected to answer in this report is,—What is the state of Religion and Morals of the Reformed Church within the bounds of this Synod?

From the facts and statements presented in the classical reports referred to us, and from information gathered from other sources, we are enabled to submit the following for adoption.

We should be thankful to God that the ministers of this Synod were blessed with unusually good health and strength during the year, thus permitting them to labor unremittingly in the vineyard of the Lord. Their lives also were precious in the sight of our heavenly Father, only one soldier of the Cross, a father in Israel, having fallen since last we met in synodical convention. The same observation may also be made in reference to the membership of the Church. They have not been sorely visited during the year by any great sickness or many deaths; the death list reported in the statistics being considerably smaller than that of last year.

The gospel has been preached faithfully and agreeably to the standards of our Church; the children have been baptized; the youth have been instructed; an increased number of persons have been admitted to the full communion and fellowship of the Church by the solemn rite of confirmation; a comparatively larger number of members partook of the Holy Communion of the body and blood of our Lord and Saviour Jesus Christ; the morals of the people must also, in the main, have been good, as no trials, no suspensions, and no excommunications have been reported; and there has also been an increase of liberality among the people, as considerably larger sums of money were contributed both for general benevolence and the local support and maintenance of the Church. The statistical table makes a more favorable showing in every particular than that of last year, indicating that the Lord has owned and blessed the labors and efforts of His ministerial servants.

There are a few items contained in the classical reports which deserve some special notice.

First, There has been a general awakening throughout the whole Church, during the last several years, in regard to the Sunday-school cause, and the different classes of this Synod seem to be fully alive to the importance of this particular branch of Church work. Sunday-school conventions have been quite numerous in all parts of the Synod, in which the true nature, proper purpose and aim of this department of Christian activity, and kindred subjects were earnestly discussed and acted upon. And we have reasons to believe, that the evils and errors in the system are gradually being exposed and eradicated, that the cause is being brought to rest on a true and safe foundation, and that the work is being much more efficiently done than formerly.

The number of Sunday-schools remains the same this year as last, but there has been an increase of seven hundred of Sunday-school scholars.

Secondly, Mention is made of the peace which prevails among ministers and people throughout the bounds of this Synod. At our last meeting, we engaged in special prayer to the great Head of the Church, that He might give us the guidance of His Holy Spirit to lead us into the path of peace and harmony, and we also elected delegates to a Commission created by the Generel Synod, which should make provision by which the strife and discord, which for many years had prevailed throughout the borders of our beloved Zion, might be brought to a successful and blessed close. The result of the efforts of the Peace Commission has been brought to the attention of this Synod, and is known to us all. Our section of the Church had been but slightly affected by the general contention and alienation of brethren (though there were temporal dissensions here and there), and yet the healthful spirit of peace has had a benign influence also upon us as a Synod. Our ministers are permitted, by the present peaceful condition of the Church, to give their undivided attention and care more directly to the spiritual wants and needs of the flocks in their charge. The forces of the Church, instead of being arrayed against each other, now stand side by side, ready to make a general forward movement along the whole line.

Thirdly, As a result of the day of peace which has dawned upon us, increased interest has been taken throughout our Synod in the sacred cause of missions. Conventions have been held, societies have been organized, and sermons have been preached in the interest and for the furtherance of this cause, and money, too, has been flowing a little more freely into the Treasury of Missions. The section of the Church covered now by Pittsburgh Synod has always been imbued, to a greater or less extent, with a missionary spirit, and, comparatively speaking, has accomplished a great and commendable work. And we stand in the fore-front now. But we have not yet, by any means, come up to the full measure of our ability and duty. We can, if we will, accomplish much more than we have as yet at any time done. May the Lord inspire us with a greater love for the salvation of souls, and give us a spirit of larger liberality and more energetic work.

Fourthly, Complaint is made that a large number of our people do not receive the papers and periodicals of our Church. It is certainly to be regretted that so large a portion of our membership, including elders and deacons, do not read the literature of the Church as faithfully as they should and as might reasonably be expected of them, and as is *necessary* if they would discharge their Christian obligations and duties faithfully and well in their day and generation. However, since the last annual meetings of the Classes, earnest and thus far successful efforts are being made to introduce the Church papers more extensively among the people of our Synod. We look forward, hopefully, for better reports in regard to this matter by next year.

By way of general summary we say then, that viewing the religious and moral condition of our Church in the light of last year's report, we must pronounce it good. Progress has been made, evidently, in faith, piety, and good works. Again, looking at the portion of God's vineyard represented by this Synod, in the light of the religious and moral state of other Synods and other Churches by which we are surrounded, we must report its condition commendable and good. Our ministers are just as faithful keepers of the mysteries of God, just as sincere and earnest in the promulgation of the Gospel of Jesus Christ, and just as anxious for the salvation of the world, as those of other denominations. Our people, too, in general, are just as faithful in the discharge of their religious obligations according to their understanding, just as honest and upright in their intercourse with their fellowmen, and just as devoted and pure in their lives as those of sister Churches.

But when God's holy Word is held up before us as a mirror in which we may view ourselves and our works, we cannot make such a favorable report. For we do not find among us such an entire and full surrender to our God, as is required by the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Nor does such a spirit of unselfishness prevail as the words, "Thou shalt love thy neighbor as thyself," demand. Nor is the following condition of discipleship, laid down by Jesus Himself, fully complied with: "If any man will come after Me, let him deny himself, take up his cross and follow Me." Nor have we arrived at such heavenly purity and divine perfection as is called for by the commands: "Be ye holy; be ye perfect as your Father which is in heaven is perfect." The call comes to us, therefore, as forcibly as ever, to humble ourselves, as it were, in dust and ashes, before Almighty God, in view of our many shortcomings and great unrighteousness, to beg earnestly for mercy and forgiveness, and to beseech Him for the gift of His Spirit and divine grace, that we may be cleansed from all inward unholiness, and be made able and willing to serve and worship Him more acceptably, to labor more effectually, and to pray more fervently.

As a Synod and Church we have taken our position firmly on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. We are rooted and grounded in the faith of the Church of all ages, as this is expressed in the articles of the Apostles' Creed, and we follow as our safe guide, in searching for the truth of God the tried doctrines of the reformers as these are embodied in the Heidelberg Catechism; but what is urgently demanded of us now by the times in which we live, is, that we give ourselves to practical activity and earnest work. Enterprise and enthusiasm are now specially called for at our hands. Our people need to lay seriously to heart the apostle's injunction to work out their salvation with fear and tembling. Personal piety and holiness and earnest dedication of the believer to the service and worship of the Master are very much needed. And so, also, a more liberal and generous support of the Church in all her interests, a more active and zealous spirit and more lively work in the cause of missions, and more aggressive labors, in general, by ministers, elders and people, for the salvation of souls, are demanded. Will we answer the call of the day, and comply with the manifest demands of the times? The Lord help us so to do.

It becomes our sad duty now, yet to notice more fully the death of one of our number, the Rev. Henry Hoffman, of Clarion Classis. He had labored in the gospel ministry for a period of thirty-four years, serving during that time six different charges, returning in his old days to break the bread of life to the same people among whom, in youthful vigor and zeal, he had begun his ministerial labors, and among whom he now also laid down his shepherd's crook and ended his labors. He was present with us at our last meeting of Synod, apparently in health and strength, and was one of the number who led the Synod in prayer, earnestly giving thanks and praise to the Lord our God, for the day of peace which was now happily dawning upon our Reformed Zion. Within two months thereafter, he was called to the peace, joy and bliss of the Church triumphant. To-day we miss his mild countenance, his genial smile, his modest bearing, his gentle but earnest counsel, and the influence of his loving and peaceful character. We mourn his departure, but we sorrow not as those who have no hope, for we believe that Jesus died and rose again, and that those who sleep in Jesus are at rest and blessed forevermore, and will be brought forth again. May we who yet remain in the body walk worthy of the vocation wherewith we are called, that we may enter, at death, into the peace and joy of those who have departed hence in the faith, and may the good Lord abide with us evermore, until both they and we shall have reached our common consummation of Redemption and bliss in the glorious Resurrection of the last day. And unto the Father, and the Son, and the Holy Ghost be all honor and glory, world without end, Amen.

Respectfully submitted,

A. E. TRUXAL.

Selections.

POPULAR AMUSEMENTS.

BY REV. THEODORE L. CUYLER.

A Summary of the Paper read before the Council.

The law of the Church is the law of Christ. I shall discuss the much-contested question of Popular Amusements simply in their relation to the Church, and seek to ascertain their bearings upon Christian liberty and the Christian life. A Christian is Christ's freedman, and he is quite *too free* to be in bondage to many pleasures which the children of this world lust after.

Christianity not Asceticism.

Let it be understood, at the outset, that the law of Christianity is not an iron-clad asceticism. Holiness signifies wholeness, *wholth*, or health; and health breeds innocent mirth. Recreation is not only innocent; it is absolutely indispensable. Martin Luther relieved his stern battles with the Pope by cheerful songs, and by decorating Christmas trees for his children. Gladstone, the king of living statesmen, recreates with his axe; Spurgeon, the king of living preachers, recreates with his game of bowls; the saintly McCheyne with his gymnastic poles and bars. These were *men*, not angels. No man lives who must not work, and who may not play. But what is recreation? We reply: It is everything which *re-creates* what is lost in daily life's frictions or fatigues. Whatever makes the body healthier, the mind clearer, and the immortal power more vigorous, is Christian recreation. To deny ourselves this is hazardous; to restrain others from it is an infringement on Christian liberty. We lay down this principle, that whatever pleasure or play tends to improve the body, mind, and spirit, is right; but whatever play or pleasure inflames the evil passions of our nature, is a sinful amusement. The one is right; the other is wrong. The one, like pure cold water, refreshes and strengthens; the other, like alcoholic beverages, excites a morbid appetite, inflames the passions, and poisons the soul. Recreation is the Creator's pure water; sinful amusement is Satan's brandied beverage.

The Theatre.

Every popular amusement which bids for the support of God's people, must submit to this test: wherever a Christian cannot take Christ and a clean conscience with him, he has no right to go. The *theatre*, in these days, asks for the suffrages and support of Church members. But its advocates always present to us, in argument, an *ideal* play-house, whose actors are virtuous people, whose dramas conform to Christian morality, and which rigidly excludes every kind of sensual temptation. Such a Puritanic theatre would be entitled, at least, to respectful treatment from the Church. But every person of common sense knows that the actual average American theatre is no more like this ideal play-house, than the average Pope is like St. Peter, or the average politician is like Abraham Lincoln. A Puritanic theatre would become bankrupt in a twelvemonth. The great mass of those who frequent the average play-house, go there for strong passional excitements. They go for the very object which makes it dangerous to a servant of Jesus Christ. I do not affirm that every popular play is immoral, and every attendant is on a scent for sensualities. But the theatre is a concrete institution; it must be judged in the gross, and, to a tremendous extent, it is only a gilded nastiness. It unsexes womanhood by putting her publicly in male attire—too often in almost no attire at all. One of the most eminent living actresses declares that she only enters the theatre to enact her part, and has but little association with her own profession. A converted actor once pointed me to a play-house in which he used to perform, and said, "Behind those curtains lies *Sodom!*" We pastors know [illegible] members form an appetite for the stage, they generally lose their appetite for Christ's service. Can we handle pitch without being defiled? Wherefore, let us come out and be separate from this unclean institution; for Christ hath no concord with Belial.

The Promiscuous Dance.

The chaste and decent diversions of a family, in a private parlor, and under the parental eye, would commonly do no more harm than a game of "blind-man's-buff." If there were no other dancing than this, the whole subject would not have called forth any protests of conscience or "deliverances" from the Church. But there is a popular amusement, which involves the promiscuous contacts of the sexes in miscellaneous parties and in the ball-room, and this is fraught with terrible peril to purity and to Christian character. It inflames passion. It kindles salacious thoughts. It breeds extravagance in dress, late hours, the spirit of envy, and many other lusts which war against the soul. It promotes self-indulgence, which is a growing bane and curse of the Church. Is the dancing-hall a department in the school of Christ? Shall our daughters cease to emulate the example of Dorcas and Lydia, and learn to play the part of the daughter of Herodias? The whole trend of the promiscuous dance is against moral purity and spirituality. The Romish Archbishop of Quebec has prohibited his Church members from engaging in the "*round* dance," which I understand to be a particular style of dance which is grievously possessed with a devil. If dancing, then, like the theatre, is to be taken in the gross, let Christ's followers seek for unquestionable recreations, and make a clean sweep of the whole business.

Duty to Provide Innocent Recreation.

But it is useless to denounce unwholesome and sinful amusements, unless the utmost effort is made to furnish something better. Parents are morally bound to provide innocent, healthful recreation for their children. Employers should endeavor to keep their clerks and apprentices from haunts of temptation by organizing counter-attractions to the dram-shop, the play-house, and the dancing-hall, and they should aim to draw these young men into such safe resorts.

In conclusion, the true rule of the Christian is to "do *all* to the glory of God." This rule permits liberty, and prohibits license. This rule padlocks the door to every sinful amusement; but it swings open a gateway through which life may become a procession of pure activities and enjoyments, until it swells into the raptures of heaven. Blessed Saviour! let Thy service be our unending recreation, Thy presence our everlasting delight.

Family Reading.

LABOR AND TRUST.

BY LYDIA NEWCOMB.

Wearily I sit and weave
The tangled web of life.
The pattern which my hands have wrought
Is but a bit of color fraught
With daily, hourly strife.

Longingly I seek to trace
The inwove threads I span;
To know how this and that unite,
For bringing forth the figures bright
That form the perfect plan.

Rapidly the shuttle flies
When heart and hope are mine;
When on the loom the sunlight pours,
The flecks of gold like summer flowers
In wondrous beauty shine.

Gloomily the fingers move,
Dark tinted is the work,
When 'mong the threads an evil knot—
Envy and malice—love forgot—
Doth unexpected lurk.

Patiently with bowed head,
I weave in sorrow's day,
Scarce can I tell what threads I hold,
I only know that grief untold
Hides all but sodden gray.

Trustfully I sit and weave;
I know 'tis mine to do
That which He gives into my hand.
Complete in Him who wisely planned
Shall be the pattern true.

"THE CHILDREN'S PORTION IN THE SABBATH SERVICE."

BY THE REV. ALEXANDER MCLEOD, OF BIRKENHEAD, ENGLAND.

What I wish to advocate is the introduction of suitable words for children in the regular ministration of the pulpit. At least one out of every three who come to our churches is a child under twelve. In every congregation of worshipers, therefore, there is a congregation of children. Sunday brings to those young hearts a certain stir of expectation. Everything is different from other days; the very preparations announce that it is to some great festival the family are going. The thoughts of the children are set toward a great occasion. Sunday after Sunday they go up to it with expectation in their hearts; and Sunday after Sunday, in the majority of our churches, that expectation is not recognized; their presence is not felt. They are not once addressed. The psalms and hymns express experiences at which they have not arrived. The sermon is in a language they do not understand. At length the great occasion has come to an end; the people are faring back to their homes; but not one word has been spoken to the children; who, nevertheless, as baptized persons, are members of the flock, and concerning whom the Lord left this injunction: "Feed My lambs."

Who can think of the immense number of children scattered over our Presbyterian churches, who come up to the public service Sunday after Sunday with eager hope of finding some interest for their young souls, with that hope growing smaller and smaller as the brief years of childhood run out, until at last the pathetic habit is formed of expecting nothing—who can think of this and not sympathize with the desire to provide for them, also, a portion in the service, which they shall look forward to and by which their spiritual lives shall be fed?

The Presbyterian Church has never known a time when the religious training of her children has not been a subject of the deepest interest to her. Her Sunday schools are an honest, most earnest endeavor to supply a portion of that training; but they cannot adequately supply all that is desired.

Perhaps the greatest monument of the Presbyterian Church's interest in the religious training of children is its Catechisms. I, personally, have the best of reasons for thinking well of one of these. I was brought up, theologically speaking, on the Westminster Assembly's Shorter Catechism. It is a book I greatly honor. Nothing I am about to say implies the suggestion that it should be laid aside; but I am bound to report the good I got out of it was not till the years of my childhood were past. As a child I did not understand it. I do not think many of my generation did. It was a task-book. It was a treasury of doctrinal statements set in terms too abstract and theological for children to take in; statements, none the less, good to be lodged in the memory, good as forms of thought for the future, but beyond the present comprehension of all except a specially-gifted few among such children as I have known.

In childhood it is the imagination that is most fully developed and most eager for food. At every turn those young eyes open upon new vistas and reaches of wonderland. Everything presents itself to them in the resemblance of something else. The stars are lamps; the rainbow, ladders; the clouds, islands in a sea of blue. Now is the time, also, when the world they see seems to veil another unseen; when woods are peopled with strange forms of life, and mountains have secret doors opening into hid kingdoms of diamonds and gold; when the shadows on the wall, and the sighing of trees and the prattle of brooks are living things. It is the time, especially, when the past lies behind the child like a golden age—and stories of that past are of all things the most welcome to the soul. Thought, feeling, emotion—everything is touched with imaginative receptiveness. If at this time, therefore, the heart is to be reached, it must be through the gates of the imagination.

My suggestion is that we should recognize and meet the condition of mind; that we should follow where nature beckons; that we should set ourselves to meet the susceptibility and yearning of childhood by truth set in imaginative forms; using the word in a large, elastic sense, let me say by stories—sermon stories—which the child's own pastor shall tell.

I do not undertake to say what is the best arrangement for bringing in the stories. The arrangement that would suit one congregation may be unsuitable for another. But I offer the following as suggestions which at least are practical:

In churches where two lessons are read in the morning service, the second might be set apart for the children—might itself, in fact, in the very words of the Bible story, be the children's portion. Just there every child might be apprised that the word read and the brief remarks made in connection with them were for them.

In churches where instrumental music is used, the time consumed in playing over the tunes and in executing little snatches of cadence between the singing of verses, if gathered together, would probably give all the time that would be required.

In churches where quartette and duet singing is allowed, the proper place would be there. Let the quartette singers fall back into the choir. Let the children's service occupy their place.

In churches where there are neither two lessons, nor an organ, nor quartette singing, I suppose I am not far from the fact in assuming that the sermon is at least three-quarters of an hour in length. Let the minister cut it down to thirty minutes. He will thereby have done two good things: he will have greatly improved the working quality of his sermon, and he will have found a good quarter of an hour for his word to the children.

The practical aim we have in the Christian upbringing of our young people will determine the kind of stories we should tell. Our purpose is not entertainment but instruction. We are set to train up the children in Gospel principles and to lives which shall be the embodiment of the Gospel. Not every story, therefore, will suit for this work; not stories for stories' sake. Only stories which have more or less the formative principles of the Gospel in them; stories which have truth as truth is found in the parables, or truth of actual event, as it is found in biography or history. Stories which have Christian truth neither in the one form nor the other, which are mere fiction, are inevitably detected by children, and, in nine cases out of ten, discarded just because they are not true. The stories which a minister of the Gospel will tell will be stories of life rather than death. Morbid stories, which give undue prominence to the details of the death-bed, he will soon come to feel can only work evil in young minds. The grand purpose of the Gospel is life, not death; purer life, higher life, holier life. We are sent into the world to live, and every word spoken by the Christian minister should be promotive of this purpose. This does not require that there should never be reference to death. It is the Gospel of immortality we have to preach. The wonder of divine grace has its triumphs in the death-bed as well as in active life. But in the main, it is life, not death, we have to illustrate and commend. Our Sunday stories, therefore, should be brimful of life, wholesome with the wholesomeness of life, and their natural influence should be along the lines which lead to manly and womanly worth, and to honesty, purity, temperance and truth in daily life. They should be such stories as go to make boys brave and honorable, and girls tender-hearted and pitiful with the pity and tenderness of God.

I need hardly say that the stories should be moral. They should not be, and in the hand of the Gospel minister they cannot be, such as in the name of religion discredit morality. We are set to educate and foster Christianity—the natural affections. Therefore we shall shut out, for example, those hateful stories which tell of drunken fathers and mothers lectured and sometimes converted by good little abstainers. I have been an abstainer all my days, but I am bound to testify against a great deal that is admitted in temperance literature; and especially I testify against such stories as I have just referred to. They are stories which exhibit as heroes children who, instead of covering themselves with a garment and going backward, go forward with impudent open eyes to look at and censure their parents' shame. The children who are set forth in these stories as "heroes" are, or would be if they ever existed, intolerable little prigs.

Just as bad are stories which commend an impossible morality. We are set to train Christ's little ones to lives passed under conditions which have been appointed by the tenderest consideration for their weakness. They are to do what they can—no more. They are not called to angelic conditions but to human. They are not to be exhorted to a morality too high for them, or so severe as to give them a distaste for the Gospel which has called them to it. We shall, therefore, exclude stories which set up impossible standards, or which invite them to sacrifices they are as yet simply not old enough to understand.

But, above all, the stories ought to have in the heart of them some fair vision of God; which is the same as saying they ought to be Gospel stories. Some aspect of the divine face, or some reflection of the divine character, or something which should suggest these, should be in them all. It is the Gospel we are set to preach to the grown-up people; it is the same Gospel we should preach by our sermon-stories to the children.

I shall never forget a little speech made once to a company of Sunday-school teachers, of whom I was one, by an old Secession Elder in Glasgow. It was at the time when Kitto's illustrated Bible was first brought out. People imagined that they were getting something very grand when they were getting pictures of the Holy Land, and woodcuts of palm-trees, and beasts of burden, and dresses, and buildings. But this old Elder, who had looked into the heart of the Bible more deeply than we young teachers, said: "It may be useful and very entertaining to tell your classes of the height and girth of the cedars of Lebanon, and the dimensions of the Temple of Solomon, and such things; but in my experience there is nothing *will* interest a child so much, or bear repetition so many times, or do so much good, as the story of the cross of Christ."

And I entirely assent to that statement. The story itself as it lies in the Bible, or illustrations of it or of little bits of it, as we have supplied sometimes in the loving and self-denying conduct of mothers and mother-hearted souls, are the stories which most easily fascinate a child, which make the deepest impressions, and which are the happiest opening for children into the knowledge of the love of God.

To be continued.

HOW OUR CHILDREN LEAVE US.

Watch, and within the brief circuit of a year, sometimes even in the course of a few months, you will see a change in the little faces. Take photographs of them, and if you happen to lay them by for a few years, and then open the book, you will have a surprise. You will have something like the following: "Why, I have lost these children. Surely they have gone from me. Has God taken them?" No. They are "about" you still. They are beside you now, looking at the pictures, much amused that they should be pictures of themselves. They can see no resemblance to the image they see every day in the glass. So they vanish from us, even when they live, and we see them no more. The little girl with the ringlets is a wayfarer who is tarrying with you only for a night. She will go on again in the morning towards womanhood. And the sunny boy will keep her company on the way to his manhood. Very soon, now, you will see touches of the manhood and the womanhood on their faces. Then will come their lovers, their marriages, their cares, their children—and you will be grandfather and grandmother before you know it. Many are taking these honors continually while yet they are not old. Their conditions conspire to crown them without their leave, although generally, much to their delight. Then a few years more, and your children's children will leave you as they shoot up into men and women. You will have to reach across two generations then to find the children.

Nor can we forget that there are always some who far outstrip the rest—who do not glide away on feet along the earthly ways, but who have wings woven in silence on which they fly up to the fields of heaven. We have spoken of the facial change as children grow to be men and women; but there is another change which sometimes comes on a young face, which betokens a growth quite out of this world, and a putting on of the beauty and glory of another. A change this, sad at first to see, sorrowful exceedingly to our earthly affections. Yet a change growing more and more fair to look on, a rebuke to our sorrow, a life-long memory to our love.

And so we lose them. And many a Job stands amid the relics of the past, looking back, and plaintively or thankfully recalling the days when the children were about him. Well, but look forward. Antedate the time. Anticipate the inevitable severance, and work for the formation of the deeper, the immortal union. If you have wealth—heart property—in these children, as children, know it now, for the riches will "make themselves wings and fly away." If you have nurture to give them suitable to their tenderness, preparation for their strength, give it now; in a little while they will be too hard and strong in Nature's growth to take it. If there are lessons which the Master would have you learn of them when they are yet young, and which they cannot teach, nor you learn of them while you are older, then learn the lesson now, for soon the little faces will be seen no more at your table, the patter of the little feet heard no more in your rooms.
—*Alexander Raleigh.*

OUR BABY.

BY CLARA G. DOLLIVER.

Of watchers on the walls of heaven,
Maybe some tender one
Will see our baby come;
Poor little wanderer, given
From arms of love to arms of death;
A little life that ne'er drew breath.

His lips, as one could see, had never
Parted to wail and cry;
Happy the thought, on high
The sweet look smiles forever;
And there alone the curtained eyes
Will open in their soft surprise.

Some mother in the courts of heaven,
Some winsome angel mother,
Remembering another
From whom her heart was riven,
May take him from death's gentle arms,
And cradle him where never storms
Can start him with their rude alarms.
—*Christian Union.*

MAKE ROOM FOR OTHERS.

The more a man sees of the world, and the more he mingles with others, the smaller space is he inclined to claim for himself among his fellows. He sees that in the pushing struggle of life other people's rights must be considered, and he must not take more ground than just enough to stand on. This is very marked in all crowds and in all public places and conveyances. The man or woman who is best versed in society makes smallest demands and occupies least space. The persons who take more room than belongs to them are those who have been least in company, least accustomed to adapt themselves to the needs of those about them. If you want to be thought well-bred, traveled, cosmopolitan, keep in your elbows in a crowd, and sit close in a street-car. If you want to be thought uncultivated, and to be recognized as one who was never much in good company, push both sides of you, as well as in front and rear, in a crowd, and spread yourself out in a car, or in a public hall. A Christian regard for the rights and feelings of others secures the best results of good breeding.

LIFE'S OPPORTUNITY.

Life is, in a great degree, what we make it. We are not to sit passively to the end of life. That will come in God's own time; but we are to strive with a mighty strength of purpose to make of ourselves examples of goodness, wisdom, integrity and high moral courage, so that when the end shall come, we shall feel we have not lived in vain. And how shall we succeed if we pass by, heedlessly, life's precious opportunities? We would not enforce upon our readers the necessity of grasping great opportunities alone; far from it; for do not the little drops of water make the broad, restless ocean? And where the desert, but for the little grains of sand? So it is that little opportunities for doing good, little lessons that may at present seem unimportant, help materially to lay the foundation for a great and useful life.

Our facilities for exercising an influence over others are so many and so great that it is difficult to conceive how two persons may sit and converse together without exerting a mutual influence; and every man who critically examines his intellectual and moral state will observe that however short his interview with another person may be, it has had an effect upon him. And this influence is usually exerted when we think little about it; but we have probably left impressions on some minds which will never be erased. And this influence and constancy has often great power; a single instance of advice, reproof, caution, or encouragement, may decide the question of a man's respectability, usefulness and happiness for a lifetime. How important, then, that we improve every opportunity to make our lives a blessing to others.

THE WHEEL-BARROW STYLE OF RELIGION.

Richard Baxter, of whom we spoke a week or so ago, said a good thing when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many who live now. Many people are very like wheel-barrows, and no Paddy plodding up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it be good or worthless. Whatever knowledge or feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless until they are lifted. When they move, it is up and down, backwards and forwards, never getting further, or showing any life of their own.

We do not blame a wheel-barrow for being what it was made to be, or for not showing the nature of a man. But it is quite too bad that reasonable, responsible creatures should show no more will or character than a wheel-barrow. A human being ought not only to hear truth, but so to lay hold of it and make it his own that it may be a new power to him. He ought to seek God's light and learn motives for right doing, so as to be able to watch for his way, and take it, and go on in it. He ought to know the worth of God's grace and how to gain it, so as to need no urging to use the means rightly, that he may grow in it and be strong.

No wonder many a parson loses heart, and feels that his work is not guiding living souls, but trundling wheel-barrows. He wants to teach those who have never learned, or to rouse those who have never wakened out of the sleep of sin; but he is forced to spend his time on those who know all he has to say, and whom he has taught and roused over and over again. He finds them tumbled into the mire of some sin, emptied of all they had gained, and helpless to get up. Or he finds them standing idle, waiting like dead things, ready to be pushed by a servant of God, or an agent of Satan.—*Western Church.*

He who trifles with time, has mistaken views of eternity, and is wanting in seriousness, spirituality, integrity: "It is required in stewards that a man be found faithful."

Useful Hints and Recipes.

USING STALE BREAD.—Butter the slices on both sides; place them in a heated spider containing a little boiled molasses, and brown nicely. You will be surprised at the result.

Waste paper torn into small bits makes a very cheap filling for a sofa cushion, and it is good as well as cheap. Little folks and invalids can tear the paper.

POTATOES FRIED LIGHT.—Professor Blot says: "When you desire your potatoes fried of a light color, and to look plump after frying them, turn them into the colander, and set the fat over a brisk fire; leave the potatoes in the colander only about half a minute, then put them back in the very hot fat, stir for about one minute, and put them again in the colander, salt them, and serve hot. If the fat is very hot, when dropped into it for the second time, they will certainly swell; there is no other way known to do it. It is as easily done as it is simple. Potatoes cut in fillets and fried, are sometimes called *a la Parisienna;* when cut in slices or with a vegetable spoon, they are called *a la Francaise.*"

TO BLEACH CLOTH.—Into eight quarts of warm water put one pound of chloride of lime; stir with a stick a few minutes, then strain through a bag of coarse muslin, working it with the hand to dissolve thoroughly. Add to this five bucketfuls of warm water; stir it well and put in the muslin. Let it remain in one hour, turning it over occasionally that every part may get thoroughly bleached. When taken out wash well in two waters to remove the lime, rinse and dry. This quantity will bleach twenty-five yards of yard-wide muslin. The muslin will bleach more evenly and quickly if it has been thoroughly wet and dried before bleaching.

Miscellaneous.

OCTOBER.

BY IRA E. SHERMAN.

How broad, how deep, how calm, how sweet
These dear October days;
The sky bends low, the hills to greet,
And, through the dreamy haze,
If Heaven or earth I cannot see,
Nor solve the pleasing mystery.

'Tis wonderful! October's sun
Makes paradise of noon;
And Night, with all her stars, as one
Pays homage to her moon.
The sun by day, the moon by night
Stir every sense of sweet delight.

Through all the long, fierce summer days
Swift messengers have run
To do, through Nature's secret ways,
The bidding of the sun;
That dear October well may share
With all that live her dainty fare.

Into her lap the ripe nuts fall,
With every breeze that stirs;
All trees and shrubs, or great or small,
Bend low as worshipers
With the rich fruitage that they bring—
A whole year's bounteous offering.

She bids the squirrel go with haste
And gather, where he will;
And thriftless idlers, bids them taste
Till all have had their fill.
She feeds the birds, that know no care,
With seeds, dropped idly everywhere.

She bends the orchard boughs low down
For children, as they pass;
And fruits that topmost branches crown,
She drops among the grass,
Where age, bent low by weight of years,
May find unharmed the juicy spheres.

She sends the countryman to town,
That city folks may know
October's come, their feasts to crown
With all good things that grow;
And all the crowded streets she fills
With odors of the sweet-breathed hills.

She dips the maples in a dye
Of rainbow pigments made,
And hangs them on the hills to dry
Before the colors fade;
And day by day the marvel grows,
Till all the landscape burns and glows.

The Frost-King, with his chilling breath,
She watches close, with care
Lest some dread sense or sign of death
Should make the good despair.
She bids the hopeless look and see
Death changed to pleasing mystery.

O, dear October! well may I
Lay pen or pencil down;
All sense you more than satisfy,
And with such radiance crown
The distant hills, they prophesy
Of hills unseen by human eye.

Sometimes, in dreams, I think I see
What longing eyes have sought in vain;
Something of what that land must be
That feels no sorrow, want, nor pain.
These hills, beneath October skies,
Have caught the light of Paradise.

—*Independent.*

PRIMITIVE FORTRESSES.

In the midst of the village of Aradan stands an edifice which at once gives the cue to the original use of the mounds one sees all over this part of the country, and which at intervals occur in great numbers up to the banks of the Atterek. Out in these plains, where there are no natural elevations, it was found necessary for defensive purposes to erect these earth heaps on which to rear castles and citadels, especially in districts like these, open to the sudden attacks of the Nomads of the desert. The castle of Aradan is the first of the kind which I have seen in a perfect condition and in actual use. The mound is about seventy yards in length by fifty in breadth. Its sides are very nearly vertical, and almost in line with the walls of the fortalice which crowns its summit. The height of the entire structure cannot be under seventy or eighty feet. The revetment of the mound and the walls of the castle are of unbaked brick, plastered over with fine loam, almost as hard as Roman cement and of a reddish ochreous hue. The whole thing is a composite structure of square and half round towers clinging together and having two irregular tiers of windows and loopholes, and seemingly constructed at different dates, and without following any definite plan or design, and closely resembling some of those mediæval feudal strongholds one sees crowning rock summits in Western Europe. Battlements and bartizans crowd along the walls, and within them is caught a view of terraces, arched arcades, stairs heaped together in the most incongruous fashion, the entire combination as romantically picturesque as it is possible to imagine. Access is given to the interior by steep stairs within the walls, the entrance small, and well guarded by towers and outworks. In the base mound are to be seen cave-like openings which are used as stables, and probably as places of refuge for flocks during a hostile incursion. Within sight of Aradan are several similar structures scattered over the plain, some of them quite perfect; others half ruined, but still inhabited; and others again quite fallen into decay, a few crumbling walls only remaining to show that a fortification once crowned the mound whose sides, no longer vertical, have assumed a slope of forty-five degrees, partly from atmospheric influences, and partly through the accumulations of the wall materials along their base. All of them, however, stand in the midst of large and populous villages, and clearly indicate the nature of the grass-grown earth heaps one constantly meets with, standing mournfully alone in the silent uncultivated wastes where not a scrap of wall or tower remains to tell of fortalice or of village. Those mounds we find standing along the Atterek and Giurgen were unquestionably erected with the same object as those I have just described; and their number and extent tell plainly how populous were once what are now the vast, grim solitudes of the Turcoman deserts. That every vestige of village and fort should have disappeared indicates that both were in remote times constructed of unbaked brick or mud, as in Persia to-day. It is only on those of very large size, and occurring in the irregular line reaching from Gumuche Tepe to Budgnoord that remains of the ancient works known as "Alexander's Wall," are to be found, in the shape of the large heavy burnt bricks which strew their bases or mark the track of the ancient ramparts. I stayed but a few minutes at Aradan to observe its castellated mound, and regretting that time did not allow me to make any sketches, rode away on my eastward journey.—*London News.*

A BURIED TEMPLE AND PALACE.

The second Assyrian expedition, which was conducted by Mr. Hormuzd Rassam, brought to light some interesting things. Commencing operations on the mounds of Nineveh, Mr. Rassam succeeded in exploring a site which was regarded as forbidden ground. This was the mound of Nebby Yunus, the supposed tomb of the prophet Jonah. In this mound he discovered remains of places erected by Esarhaddon and Sennacherib. His labors on the mounds of Nineveh have resulted in the recovery of a large number of inscriptions, many of extreme interest. Passing southward, he visited Nimroud, where he continued his labors in the Temple of Venus. This building, which he discovered in his former expedition, was now thoroughly examined, and found to be a large, open temple, containing shrines of several deities. There were also found a number of seats arranged in parallel rows, forming a centre aisle from the chief altar. The plan now recovered seems to favor the idea of its having been a species of forum where religious and other councils were held. The explorations in Assyria have discovered many valuable monuments. Mr. Rassam extended his operations into fields untouched since the time of Sir A. H. Layard's expedition, and he was able to carry out a series of explorations on the mounds of ancient Babylon. Here his discoveries have been most brilliant. In a mound hitherto untouched he discovered a palace of Nebuchadnezzar's, with rich, enamelled columns, beams of Indian wood, and every indication of having been a most splendid edifice. His excavations in the mound of the Birs Nimroud, the site of the supposed Tower of Babel, have proved that the destruction of this great edifice was due, not to lightning or hostile attack, but to a volcanic eruption, which had torn and shattered the edifice.—*Am. Antiquarian.*

A LIGHTNING FLASH.

The destructive effects of lightning are familiar to all of you. All the more ordinary effects can easily be reproduced by the help of Leyden jars on a small scale. How small you may easily conceive when I tell you that a three-foot spark is considered a long one, even from our most powerful machines, while it is quite certain that lightning flashes often exceed a mile in length, and sometimes extend to four and five miles. One recorded observation, by a trustworthy observer, seems to imply a discharge over a total length of nearly ten miles. When a tree is struck by a violent discharge it is usually split up materially into mere fibres. A more moderate discharge may rupture the channels through which the sap flows, and thus the tree may be killed without suffering any apparent external damage. These results are usually assigned to the sudden vaporization of moisture, and the idea is probably accurate, for it is easy to burst a very strong glass tube, if we fill it with water and discharge a jar by means of two wires whose extremities are placed in the water at a short distance from one another. The tube bursts even if one end be left open, thus showing that the extreme suddenness of the explosion makes it act in all directions, and not solely in that of least resistance. When we think of the danger of leaving even a few drops of water in a mold into which melted iron is to be poured, we shall find no difficulty in thus accounting for the violent destructive effects produced by lightning. Heated air is found to conduct better than cold air, probably on account of the diminution of density only. Hence we can easily see how it is that animals are often killed in great numbers by a single discharge, as they crowd together in a storm, and a column of warm air rises from the group. Inside a thunder-cloud, the danger seems to be much less than outside. There are several instances on record of travelers having passed through clouds from which, both before and after their passage, fierce flashes were seen to escape. Many remarkable instances are to be found in Alpine travel, and especially in the reports of the officers engaged in the survey of the Pyrenees. Several times it is recorded that such violent thunder-storms were seen to form round the mountain on which they were encamped that the neighboring inhabitants were surprised to see them return alive. Before the use of lightning-rods on ships became general, great damage was often done to them by lightning. The number of British ships of war thus wholly destroyed or much injured during the long wars toward the end of the last and the beginning of the present century is quite comparable with that of those lost or injured by gales, or even in battle. In some of these cases, however, the damage was only indirectly due to lightning, as the powder magazines were blown up. In the powder magazines of Brescia, in 1769, lightning set fire to over 2,000,000 pounds of gunpowder, producing one of the most disastrous explosions on record. —*Nature.*

Selections.

How can we expect a harvest of thought who have not had a seed-time of character.

The whole question is not whether sin tempts or not, but whether it reigns or not.

What can be a stronger motive to a firm trust and reliance on the mercies of our Maker, than the giving us His Son to suffer for us?

The self-emptied soul drinks in God's message of free grace as eagerly and as sweetly as the thirsty traveler drinks in water; it is "as cold water to a thirsty soul."

Take up, therefore, thy cross and follow Jesus, and thou shalt go into life everlasting. He went before bearing His cross, and died for thee on the cross, that thou mayest also bear thy cross, and desire to die on the cross with Him.—*Thomas a Kempis.*

Science and Art.

The Cathedral of Cologne cost, from the foundation to its recent completion, about forty million marks.

Gustav Dore is painting a colossal picture in illustration of the text: "Come unto me all ye that labor and are heavy laden."

STATUE IN HONOR OF ZWINGLE.—It is proposed to erect a statue at Zurich in honor of the reformer Zwingle. Fifty-five thousand francs have already been subscribed, and it is suggested that on the 1st of January, 1884, the four hundredth anniversary of his birth, the statue be unveiled.

WORKING DIAMOND MINES.—An operator in the diamond mines thus describes the system of working them: The ground being picked loose by natives and broken up, is hauled out of the mines in tubs running on inclined wires; from these tubs it is transferred to a sifting cylinder, which removes the coarser stones, the remaining soil being mixed with water and slowly stirred in a flat pan of circular form, by means of arms fitted with teeth, this pan varying from six to fifteen feet in diameter, according to the amount of work to be done. The effect of this is to leave the diamonds, which are heaviest, at the bottom; the lighter soil escaping over the edge of the pan, to be taken up by a dredger and trucked away. At the end of a day's work the contents of the circular pan are cleaned out and washed up in hand-sieves, when in turning over the sieve on the table the diamonds can be at once seen from their brilliance, some being of most perfect octahedron shape and as clear as crystal. The rough diamonds are almost invariably below ten carats in weight, the average being about the size of a pea; indeed, in the Bultfontein mine, a ten-carat stone is looked upon as a curiosity, though specimens exceeding 100 carats in weight have on rare occasions been secured. The value of a stone depends entirely on its color, shape, and freedom from spots or flaws; those of faultless shape and perfect whiteness taking the precedence of all others. The diamonds exceeding twenty carats in weight are mostly of various shades of yellow, a large white diamond being a comparative rarity.

Items of Interest.

There are 170 colleges in the United States where both sexes are admitted as students.

St. Louis now has sixty kindergartens instructing 5,201 children between the ages of five and seven years.

A terrible railroad collision occurred on last Saturday evening at Pittsburg, Pa., killing twenty-eight persons and twenty more fatally injured.

There are said to be 10,000 buffaloes between the end of the Northern Pacific track and Deadwood, D. T. driven within the limits of civilization by the Indians.

In Germany betrothed persons exchange rings, and both the man and the girl go about wearing their betrothal rings. This stamps them both as being out of the market and prevents mistakes.

The fishery at Magdalen Island, in the Gulf of St. Lawrence, is nearly over for the season, and the catch is too small for the support of the population. Many of the fishermen are already in a destitute condition.

Immense swarms of grasshoppers, flying from the north, and thick enough to obscure the sun, appeared one day last week at Jacksborough, Texas. A farm on which they lighted was utterly devastated, even the cotton stalks being devoured.

The formal dedication of Rugby, the English colony of Hon. Thomas Hughes, in Tennessee, was made on Wednesday, Oct. 6th. Bishop Quintard, of Tennessee, conducted the religious services, and addresses were made by Mr. Hughes and others. The sale of liquor is to be absolutely prohibited. All denominations are to use the same building for worship.

Returns of the Bureau of Vital Statistics show a marked increase of late in cases of loss of life and injury to persons from accidents in the streets of New York. The police authorities say that the number of the force detailed for the regulation of traffic and for the protection of pedestrians at street crossings, is being constantly increased. It is claimed, however, that by far the larger number of accidents do not occur at crossings, for people will cross the thoroughfares wherever it suits their convenience, without regard to the traffic. The light carts are the greatest sources of danger, and the drivers of these vehicles often act in so heedless a manner as to make the streets a place of terror.

The piece of Forefather's Rock at Pilgrim Hall, Plymouth, Mass., has been restored to its original position at the landing place. The inappropriateness of having the larger part of the rock entirely dissevered from its proper associations has always been apparent, and has often been a source of disappointment to visitors, and frequently remarked upon. The circumstances of its occupying the place in the village are as follows: Just previous to the Revolution, in raising the rock to prevent its being covered by the filling in of the wharf about it, the top split off, and the circumstance being deemed an omen that the colonies were to be separated from the mother country, the piece was carried to the Town Square, and a liberty pole erected over it. In 1824 Pilgrim Hall was built, and in 1834 the piece of rock was transported thither in procession, placed in front of the hall, and remained there until a few days ago, when it was restored to its original place.

An appalling act of cruelty is reported from Pontremoli, Italy. A female lay servant in the employ of the Carmelite nuns was found stealing some bread belonging to the sisterhood, and was sentenced by a tribunal composed of the abbess and two nuns, "to undergo the torments of purgatory." Having conveyed her to a cell in which was an iron stove heated red hot, they tied her hands tightly together behind her back, held her face down for several minutes close to the surface of the glowing metal until her scorched eyes had lost their sight forever and her whole face was converted into one huge blister. So profound was the horror generated throughout the sisterhood that its perpetrators, despite conventual discipline, were denounced by several members of the community to the local authorities, who, after instituting a searching inquiry into the circumstances of the case, have consigned the abbess and her confederate tormentors to prison, where they are now awaiting their trial.

Personal.

The *Lancaster Weekly Examiner* of the 20th inst., gives an interesting account of the golden wedding of Mr. and Mrs. Christian Gast, which was celebrated in Lancaster last week.

Mr. John C. Hamilton, son of Alexander Hamilton, is in vigorous health despite his eighty six years. He made a visit recently to Hartford to view the model of a statue of his father, which is being reproduced in granite.

The Marquis of Bute has built a villa on the Mount of Olives, overlooking Jerusalem, where he and his wife and daughter will spend the coming winter. The announcement reads like a sentence from *Lothair.*

Rev. William S. Plumer, D.D., LL.D., recently of Columbia, S. C., died in Baltimore on the 22d inst. He served congregations at Danville, Va., Warrenton and Newburg, N. C., Richmond, Va., and Baltimore, Md. He was Professor in the Western Theological Seminary, Allegheny City, Pa., and in Columbia, S. C.

Farm and Garden.

HOW TO FIND BUYERS.—The farmer who always takes particular pains to put up his produce in neat, attractive packages, and never mixes the second with the first quality, will have to spend but little time to find good men ready to buy all his products, and pay him a fair price; but he who mixes three qualities together, and tries to sell them as first quality, will always be troubled to find buyers, and usually have to sell at low prices.

CARE OF YOUNG TURKEYS.—See that your turkeys come home every night. At first, if you raise them with a turkey mother, you will have to hunt them up and drive them home; but if you feed regularly every morning and always at night, they will soon learn to come home as regularly as the cows. After they have fully feathered, and have thrown out the red on their heads, which usually occurs at about three months, young turkeys are hardy, and may be allowed unlimited range at all times; and from this time on, as long as the supply of insects lasts, they will thrive on two meals a day. Keep your turkeys growing right straight from the shell, and you will find that it will pay when pay-day comes. Some farmers, as soon as their young turkeys are feathered up, turn them out to get their own living the best way they can until a few weeks before Thanksgiving, then they stuff them for a few weeks and wonder why they do not equal in weight those of their neighbor, who has kept his turkeys growing all the time from the day they were hatched.

THINNING FRUIT.—In good bearing season there are but few trees that do not bear too many specimens for their full development in size and flavor. Some of the fruit will be smooth, fair and uninjured, while some will be distorted, scabby and almost valueless. By removing these knotty specimens, which can never be good for much, the smooth and perfect ones will have a chance to develop themselves, and while the increased size will prevent the number of bushels from being diminished, the improved appearance, as well as quality, will fully compensate for all the labor bestowed in thinning.

In picking off apples, remove first those that show by the borings at the blossom end, that the coddling worm has taken up his abode inside, and then, if there are too many still remaining, remove the smaller ones. Every fruit seller knows that it is the good-sized, fair fruit that is eagerly caught up in the market, while it is the small, indifferent, knurly specimens that go begging for a customer. As a rule, we think trees should rarely, if ever, be allowed to bear so heavily as to need supports to the branches to prevent breaking down. Any tree that is liable to have its branches split down from its load of fruit, is carrying more than is well for the tree, or good for the fruit.—*Lewiston Journal.*

Books and Periodicals.

THE STANDARD SERIES. Class G. 2, (Travels). No. 44, October 5th, 1880. Letters from a Citizen of the World to His Friends in the East; Or Europe Through the Eyes of a Chinese Philosopher, by Oliver Goldsmith. (Printed without abridgment). Price, 20 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE STANDARD SERIES. Class G. 3, (Travels). No. 45, October 12th, 1880. America Revisited, by George Augustus Sala. Specially edited and arranged for this publication, and copyrighted, 1880, by I. K. Funk & Co. Price, 20 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE LUTHERAN QUARTERLY. Edited by M Valentine, D. D., E. J. Wolf, D. D., Prof. P. M. Bikle, with the special co-operation of S Sprecher, D. D., LL. D., C. A. Stork, D. D., A. C. Wedekind, D. D., J. H. W. Stuckenberg, D. D. Vol. X., No. IV. October, 1880. Contents: Martin Luther's Table Talk, by John G. Morris, D. D., LL.D., Baltimore, Md.; God's Sovereignty, by Rev. L. A. Fox, A. M., Waynesboro', Va.; Catechization, Rev. Prof. E. F. Bartholomew, A. M., Carthage College, Ill.; The Lutheran Jubilee, by Rev. J. D. Severinghaus, A. M., Chicago Ill.; Life With a Purpose, by M. Valentine, D. D. President of Pennsylvania College, Gettysburg, Pa.; Bittle Memorial Address, Prof. S. C. Wells, Ph. D., Roanoke, College, Salem, Va.; Credibility of the Scriptures; Literary Intelligence; Notices of New Publications. $3 per annum. Gettysburg: J. E. Wible, Printer, cor. of R. R. & Washington Sts.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics. October, 1880. Contents: THE MONTH.—The Prorogation of Parliament—The Condition of Ireland—European Finances—The Future of English Agriculture—English Rulers and Irish Soldiers—Canadian Affairs—The Canada Pacific Railroad—The Solid South—How a Democratic Victory will Affect our Industries—Education in the South—Philadelphia Schools—The late Professor S. S. Haldeman—The Charity Organization; The Women of Europe in the Middle Ages, J. N. Porter; The Kalevala, II., Col. Wickham Hoffman; A New Estimate of Thoreau, William Sloane Kennedy; Law for the Indians, Sam. Martin; The American Philosophical Society; New Books; Books Received. Published for the Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia. $3 per annum; single numbers, 30c.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending October 16th and 23d respectively, contain the following articles: The English Precursors of Newton, and Bright's Edition of Pepys's Diary, *Edinburgh;* A Contemporary Narrative of the Fall of the Bastille, *Fortnightly;* Hypnotism, *Nineteenth Century;* Overbury's Characters, *Fraser;* The Bayard of the East, *Blackwood;* Life in the Homeric Age, and A Letter from Constantinople, *Temple Bar;* Poetic Parallels, *Chambers' Journal;* Life in a Bernese Village, and The Victory of Chili, *Spectator;* "Pilgrim's Progress" Note Paper, *Saturday Review;* A Glance at the Jews of England, *Examiner;* Quinine Production in India, *Pall Mall;* and in the way of Fiction, "A Really Good Case," "A Little Bohemian," and an instalment of "Adam and Eve," with the usual amount of poetry.

A new volume begins with October.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co., Boston, are the publishers.

THE BIBLIOTHECA SACRA. Edited by Edwards A. Park, with the co-operation of George E. Day, Archibald Duff, Jr., and D. W. Simon. Volume XXXVII. October, 1880. Contents: History and the Concept of God, by Rev. George T. Ladd Professor in Bowdoin College, Brunswick, Me.; The New Testament Vocabulary, by Prof. Lemuel S. Potwin, Western Reserve College, Hudson, Ohio; Native Words Not Found in Classical Authors; The Sabbath: The Change of Observance from the Seventh to the Lord's Day: Testimony of the Fathers, by Rev. William De Loss Love, D. D., South Hadley, Mass.; The Christian Doctrine of God, by President E. V. Gerhart, D. D., Lancaster, Pa.; The History of Research Concerning the Structure of the O. T. Historical Books, by Prof. Archibald Duff, M. A., Airedale College, England; Relations of the Aryan and Semitic Languages, by Rev. J. F. McCurdy, Ph.D., Princeton, N. J.; Recent German Works and University Intelligence; Notices of New Publications. Andover: Published by W. F. Draper.

"Connor Magan's Luck," which opens the November WIDE AWAKE, is a veritable story of one of the late Ohio freshets. It has four good pen-and-ink drawings. In the illustrated paper, "Buy a Broom," Miss Harris gives an account of a visit in the workshop of a blind broom-maker from the Perkins Institute for the Blind, and in a very graphic way tells how she saw a broom made from beginning to end. Eight excellent pictures accompany the description. The old Nursery Classic, "Goody Two Shoes," versified by Mrs. Clara Doty Bates, also has a wealth of illustrations, comprising seventeen pictures, very faithful to old English ways and customs, by G. F. Barnes. Mrs. Kate Gannett Wells has a fresh, piquant and *true* story entitled "Green Pants and a Will." "Becky's Turkey," by M. E. N. Hathaway, is a pleasant story of farm life. "The Dots' Inheritance," by Mrs. Parrish, despite its touch of romance, is a wholesome story for school girls. "Concord Picnic Days, No. IX.," has a picture of the Chapel of the Concord School of Philosophy. The Serials go on pleasantly. "Two Young Housekeepers," evidently drawing to the end. No young magazine heroine of the year has made more friends than Prairie Wilde. The Prospectus for 1881 is given in this number, at which all our friends, young and old, will do well to glance. Only $2.00 a year. Ellen Farman, Editor. D. Lothrop & Co., Publishers, Boston, Mass.

SCRIBNER'S MONTHLY. Contents for November, 1880. The Sower; Peter the Great as Ruler and Reformer; Bordentown and the Bonapartes; "O Silver River Flowing to the Sea," Walt Whitman, with portrait; The Secret of Second-Sight; Two Singers; Tiger-Lily, in three parts, part I.; The Thought of Astyanax beside Iulus; Zorviah Hope; The Lost Helias; A Chapter on Tableaux; Jean-François Millet, Peasant and Painter, III.; "O Tell me not of Heavenly Halls;" Elihu Vedder; On Two Pictures by Vedder; Mr. Gladstone, with portrait; St. Martin's Summer; Leonard Woods; Artemus Ward; "Pray You, Love, Remember;" Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-à-Brac. Terms: $4.00 a Year, in Advance; 35c. a number. Scribner & Co., 743 Broadway, N. Y.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 27, 1880.

THE PRACTICAL QUESTION.

It is a mistake to suppose that the great interest of the late meeting of the Alliance of the Reformed Churches, was to be found in the mere assemblage of the men and in the papers read. True we do not often have such assemblies made up of eminent scholars and theologians from all parts of the world, but such papers as were read may be gathered any month in the year from the foreign and home reviews and periodicals, to which these men and others are contributing for the elucidation of truth and the upholding of Bible orthodoxy.

It was interesting of course to see the men and hear them speak—to witness the many-sided defence of eternal verities, but the Alliance showed its true sublimity when after the discussions were over it rose up for concerted action in the up-building of the Kingdom of God. Dr. Paxton's opening sermon, satisfactory as it was to most of his auditors, was not nearly as grand as his statements in regard to Christian missions. Here the work of God's people was brought under review; the field of the world was presented, and the challenge of duty was fully made. The part assigned to the American branch of the Committee was to collect facts with regard to missionary work. The reports presented contained histories of the work of the following Churches: The Presbyterian Church in Canada, the United Presbyterian Church in the United States, the Reformed (Dutch) Church, Reformed Presbyterian Church of the General Synod, the Associate Reformed Church South, Presbyterian Church South, Presbyterian Church North. Statistical tables are contained in the report which could not be read, but a summary was given showing the work of the several Boards with which the Committee came in contact. The grand total alone can be given, combining European and American missions: Missionaries in the field, 413; native ordained missionaries, 161; medical missionaries and teachers, 39; communicants, 38,444; scholars in day schools, 57,939. These figures show that foreign missions have been a success, and an examination of the reports in detail will convince any one that the general statements have not been exaggerated. Indeed it appears from these reports, that in three years in the foreign field, the gain by profession of faith was sixty-four per cent. against eight per cent. in the home field.

And now the Church of Christ seems to be but awakening to a sense of its privileges, its duties and responsibilities. It has gained a foothold in heathen lands, and proposes by the grace of God to carry forward the work with redoubled energy, so that in the next decade of years the work will be enlarged almost beyond present computation, and go on by a kind of geometrical progression.

Certainly God's people are earnest, and with such a large body there must be an irradiation. What is more, they are more nearly united than they ever were before. They are studying co-operation, determined even that denominational machinery shall not embarrass the work. It is more than probable that in a few years the details of ecclesiasticism will be so modified as to simplify the foreign work very much, and it may be, the return blessing will be that home work will be made more effectual by better understanding and co-operation.

The question which arises is, what part are we going to take in this work. We sometimes grow sensitive under the poor recognition we receive at the hands of others, but in the reports just referred to we could hardly ask to be mentioned at all. We have done so little, and that at so late a day that we ought to be willing to take the lowest place, covering ourselves with dust and ashes in view of our shortcomings.

We are certain that our existence as a denomination depends upon greater activity in this direction. The short-sighted policy of doing nothing for foreign missions until all home needs were met, has dwarfed the spiritual nature of our people, and made them to seek excuses in quarrels for doing very little even in the congregations to which they belong.

We may say we have but one talent, and can do little of ourselves. Then by all means let us join ourselves to others that the little we have may be made available instead of being wrapped in a napkin, and buried in the earth. Now is our opportunity. We can and must support our mission in Japan, but it will flourish better if brought into sympathy and co-operation with other missions in that country than if worked alone.

MYERSTOWN, PA.

Myerstown, the place at which the Synod of the United States held its annual sessions, is situated in Lebanon county, twenty-four miles southwest of Reading, Pa. It is a town of considerable dimensions, located in the midst of a very fertile country, abounding in well-cultivated farms. Its inhabitants number nearly two thousand. Several churches of different religious denominations dot its streets. Among these is the Reformed Church, of which the Rev. Dr. Geo. Wolff is pastor. It numbers about four hundred and fifty members, who are active and liberal, supporting their pastor alone. The members of Synod were cordially received, and most hospitably entertained by them.

No special business enterprises are carried forward in the place. It is supported mainly by the trade of the surrounding agricultural community. It is the seat, however, of Palatinate College, a literary institution under the control of Lebanon Classis, from whose bounds also it receives its main support. It is presided over by the Rev. Dr. Geo. W. Aughinbaugh, with whom is associated Rev. Wm. M. Reily, Ph. D., and Professor Hemperly, and other teachers. It has about seventy-five students at present, including the primary department. It has done good service in preparing quite a number of young men at different times for the Junior Class in Franklin and Marshall College. It has large imposing buildings, located on an eminence and is plainly in view from the railroad which passes through the valley within a half mile of them. F.

THE GRAVE OF PROTESTANTISM.

Father Hecker, of N. Y., is credited with the prophecy: "We will take this country and build our institutions over the grave of Protestantism."

Generally only the dead are put into graves; and it is to be supposed that Protestantism is not to form an exception to the rule. Please do not bury it until it is dead. And do not make haste to dig its grave, or to prepare its funeral dirge and oration.

In all seriousness we protest against the senseless remark, indulged in by some persons, that Protestantism is a failure, and is on the decay in the United States. On the contrary, it is the most flourishing institution on the face of the earth. We say this calmly and unhesitatingly.

Protestantism is not simply the sum total of members belonging to the several churches; it is also the synonym of nearly all the best institutions of our land. Our nation itself is an outgrowth of Protestant principles. The genius of the people is the offspring of the glorious Reformation of the sixteenth century. On every hand are indications of vigorous life in Protestant Churches and literary and philanthropic institutions supported by these religious bodies. The growth of Churches is simply wonderful, and their missionary operations are beginning to astonish the whole world. Statistics prove a great increase in the percentage of membership and contributions, and of good works generally.

What is the case with Romanism? We do not wish to disparage it. We speak with respect of all that is commendable in it. It appears to advantage here, just in proportion to its near contact with Protestant influences. Its growth does not by any means keep pace with Catholic immigration. Some one has carefully compiled the statistics of Catholic immigration with the actual present membership of that organization. The Roman Catholic population to-day ought to be between eleven and twelve millions; it is, however, only six or seven millions. A bishop of that Church has lately deplored the immense losses of Romanism in this country. The best informed men assert that Protestantism is giving unmistakable evidences of renewed life, vigor and perpetuity, and our hands do not tremble for the ark. Father Hecker's prophecy will never be realized, however much some persons might desire to see its fulfillment.

THE POTOMAC SYNOD.

This body convened in Woodstock, Va., on the 13th inst. There was a large attendance of ministers and elders. The Rev. Dr. Geo. H. Martin was chosen President, and Rev. Dr. W. K. Zeiber, Vice President. The sermon of the retiring President (Dr. Santee), we had not the pleasure of hearing, but it has been spoken of as a very suitable and edifying discourse. The sessions continued until the following Tuesday noon.

Important subjects claimed the attention of Synod; but as the Stated Clerk, as usual, will prepare a synopsis of its proceedings, we shall only mention one, namely, Mercersburg College.

This college has been, in a manner, under the care of Synod for the past two years. It was definitely understood between the two parties, that the Synod assumed no pecuniary responsibility in forming such connection. It was only to give its moral support to the college, which, among other things, would mean, that it would seek by suitable legislation, and otherwise, to call forth the liberality of the people in behalf of the institution. Accordingly, one year ago, Synod directed the Board of Regents to appoint an agent to secure funds for the payment of the liabilities of the college and to place it on a secure foundation. This was done, so far as appointing the agent was concerned, but only about three thousand dollars could be obtained during the year, at the end of which the debt, instead of being diminished, was increased. For a full day, at its late meeting, Synod grappled with this subject, with an expenditure of thought, reason and eloquence that will mark a memorable epoch in its history. The final result was, partially and briefly stated here, that the Board of Regents be instructed to dispose of as much of the college property, as may be necessary for the payment of all just and legal claims, and to continue the work of the institution, if at all, without going into further debt. What the result of this action may be the future will determine. It seemed to be almost the only thing that Synod, in its bewilderment, could do.

This has been, it seems to us, the Synod of powerful and eloquent speaking. No previous one can compare with it in this regard. During its sessions, in earnest debate, or at its Sunday-school and mission festivals, there was a varied manifestation of ability and talent that called forth admiration without stint from citizens and visitors. There is at least one spot on the globe, where the ministry and eldership of the Reformed Church will be spoken of, in the remote future, as "giants in those days."

We expect to say something more concerning this somewhat remarkable meeting of the Potomac Synod. K.

PEN PORTRAITS OF SOME OF THE DELEGATES OF THE ALLIANCE.

III. The United States.

What about the delegates of our own country? Candidly, we think that they surpassed the foreigners in rhetoric and eloquence, but not in depth of thought or comprehensiveness.

Prof. Hitchcock, of N. Y., was unequalled in rhetoric. His paper did not please all Presbyterians very well, it was applauded by some but called forth opposition from others. The principles enunciated by him would find a ready acceptance in our Reformed Church.

Dr. DeWitt's paper, on the other side, called forth approbation from those accustomed to his way of thinking, but was criticised by others.

The two speakers represented the two tendencies in regard to worship and the observance of the Church Year—the one advocating a liturgical service, the other opposing it, and divorcing art and religion entirely. Dr. DeWitt would even exclude Christian art (whether music, painting or sculpture) from the Christian sanctuary. Though the paper was very able and was very well read, yet the argument on which it was based cannot stand before the claim of the Christian religion, which is that "where sin abounded, grace did much more abound." Our religion sanctifies art, and appropriates it to the service of Christ and His Church.

It is well that two such able men as Drs. Hitchcock and DeWitt were found to debate the question at issue.

The several speakers on such themes as Inspiration, Authenticity and Interpretation of Scriptures were thoroughly prepared, eloquent and convincing. Drs. Humphrey, Watts (of Belfast, Ireland) and Witherspoon attracted great attention. The two last named exposed the pretensions of Canon Farrar, and showed that his knowledge of Greek and Hebrew words and their usage was by no means infallible, but very faulty—especially on aiōn and sperma.

Two young men of our country deserve notice for their ability and eloquence—Dr. Harvey Ganse, of St. Louis, on the Sabbath and its Observance, and Dr. Arthur Mitchell, of Chicago, on Sunday-schools. Though the audience might not agree with all the positions assumed, or all the statements made, nevertheless the general aim and bearing of the speakers was right; and their earnestness and eloquence told with good effect.

Dr. Theodore Cuyler surpassed all others, we think, in oratory and "the art of putting things" before an audience. What enthusiasm the "little giant" is able to call forth! And you are made to feel all the while that there is still power in reserve! "Time would fail to tell" of all that stood forth as leaders of men—of the encyclopedic Dr. Schaff, the Nestor of the Alliance, scholarly and yet "a man of affairs"—of the clear-sighted and ever-ready Dr. Prime—and last, but not least, the "hale and hearty" Dr. McCosh, of Princeton, who, as our own eyes witnessed, ran up a flight of ten stone steps in five leaps.

A QUESTION THAT PRESSES FOR SOLUTION.

This age is one of earnest questioning; and this is an indication of intellectual activity, and, we trust, of earnestness and healthy life. All sorts of questions are raised; not only in one department of knowledge, but in almost every sphere of thought. In the Church one especially seems to press for a solution, viz., In how far are the various Confessions a finality? Has the faith and doctrine of the Church been defined for all time to come? It was debated at the late Alliance, and has often been asked in our own Church.

The friends of progress ask for a change, not of the faith or of the essence of doctrines, but in the statement of them. This demand is sometimes met by an indignant refusal of even a patient hearing, and by denunciation, as though it were treason to Christ and His Church to deny the infallibility of the fathers and reformers.

But in answer to such refusal of change, it is replied that the Spirit has been promised to Christians in every age of the world, to "lead them into all truth." Old truths which are conscientiously held and taught, need new statement before new generations of men; and they do receive it in the pulpit and the theological essay. Why, then, should not such change be made also in the doctrinal standards of the Church?

Great danger besets every reform in Church or State. Error ever raises its claim for admission and acknowledgement. But radical changes cannot be forced upon a Church which has a form of government like ours. Amendments must first be recommended by the General Synod, and then receive ratification from the Classes, where they must undergo a thorough sifting in order to separate the truth from all error. This is a wise and safe provision, and should be so used as to promote true reform where it may be needed, and not to stifle it. "Prove all things. Hold fast that which is good."

IN THEIR OWN HOUSEHOLD.

The following, for which we are indebted to the *Lutheran and Missionary*, throws some light upon a subject to which we alluded a few weeks ago. It seems that the *Lutheran Standard's* difficulty is in exorcising the evil spirit of Predestinarianism from its own Church, and what is worse, from the Missouri Synod, which has been upheld as a pink of perfection as far as orthodoxy goes.

"Predestination seems to be the subject which is now most deeply agitating the Synodical Conference Lutherans. Missouri leaders have been charged with holding fatalistic doctrines, and much is being written and debated about it. The *Standard* has come out strongly against the doctrine of unconditional decrees which is said to be against what some of the Missouri teachers are charged with holding. The developments show what the boast of absolute oneness in doctrine amounts to. The apology made in the case is, that the question is not yet decided; which means that to this persent the subject of predestination is still 'an open question' with the Missourians. Prof. Stellhorn, with Rev. Allwardt and Stecher are leading off very vigorously in the line of the hitherto accepted Lutheran doctrine as against Dr. Walther, who now ridicules what he formerly put forth as the '*reine Lehre.*' The result remains to be seen."

NEW WAY OF DOING IT.

The Methodists are putting on style in the manner of breaking ground for new churches. Here is a recent account of the way they do things: "The ground for the new Union Methodist Church, St. Louis, Mo., was broken by about one hundred ladies of the congregation, with religious services. The ceremony was peculiar, and was a novel one in St. Louis. After the addresses, and while the congregation were singing a hymn, Mr. M. M. Buck presented Mrs. Felton, wife of the pastor of the Church, with a beautifully burnished and ornamented shovel, as this lady was chosen by the congregation to lift the first shovel of earth from the ground to the cart. When the word 'ready' was given, Mrs. Felton pressed the shovel into the earth and lifted as much as the shovel could hold, and, with a graceful curve of her arms and the shovel, passed the earth into an ordinary dirt-cart, drawn by an aged horse and driven by a boy. Mrs. Felton handed the shovel to a lady near her, and it continued to pass from one lady to another until each one of one hundred ladies had lifted a shovelful of earth and placed it in the cart, and until the driver said he had all the load he could move off with." The wonder is that the shovel was not raffled off or sold for a high price, on the plea that the funds could be used for furnishing the pulpit.

THE PASTOR AND PEOPLE.

The first number of this promised bi-monthly for September and October has made its appearance. It is issued under the supervision of the Rev. Dr. Samuel Mease, Dayton, Ohio, as Managing Editor. The present number contains sixty-

eight pages. The work is intended to be "a repository of current Christian Teaching and Working to aid in all the Churches," and will be issued annually in six numbers. The subscription price is $1.50 per year in advance or 30 cents per number. A specimen copy will be sent to any address on the receipt of 25 cents.

In looking over the contents of the present initial number, we are pleased to observe, that, whilst it contains a large amount of matter which cannot fail to be helpful to ministers of the gospel, it does not overlook the wants of the working portion of the laity in the Church. This work has, in this respect, some features about it, which do not belong to any other publication, of which we have any knowledge. It is intended to help Christians in all religious denominations in their specific work, and should, therefore, obtain a free and large circulation among them all without exception. We shall be pleased to find it a success.

F.

Among the Exchanges.

The *Evening Post* says:

The combination of religious work and financial speculation is rarely productive of good results, a fact which the missionaries who claim special privileges at Castle Garden would do well to understand. An investigation of complaints that they are not allowed free enough intercourse with the newly-arrived immigrants, elicited confessions that some of them, while having in view the new-comers' spiritual welfare, also have an eye to secular business, and interspersed their religious advice with offers of railroad tickets, on the sale of which they receive a commission. It is true, they say that they turn the profits into the treasuries of the organizations which they represent; but theirs is a poor way of raising money. It would place them in a better light, if they would buy the tickets at the reduced prices at which the railroad companies offer them and sell them to emigrants without any advance. This would be doing good secular work, if they have time for such employment, and would give no room for unfriendly criticism."

From the following account given in the *North American*, one of the most reliable papers in this city, many people in Western Kansas are bordering on starvation. We give the statement in full in order that the true state of the case may be brought before our people, and hope there will be a generous response to the appeal:

The whole western frontier of Kansas, including about twenty counties, has lost two wheat crops almost entirely, and all the other crops have been so reduced that about 20,000 people are upon the rolls of the various committees formed to distribute supplies. Many of the people have raised enough the present season to supply their families with bread for a year, but numbers will have to be partially supported during the coming winter, and all will be dependent upon charity for clothing until the wheat harvest of 1881. Two-thirds of these people settled on the western plains in the spring of 1879, and the meagre crops harvested the present fall is the first food they have been able to produce. Many families are also suffering from diseases produced by insufficient and improper diet, and some are really in a starving condition, with no well-to-do neighbors to assist them, as all are alike destitute. The charity of the eastern section of the State is almost exhausted, and an appeal is therefore necessarily made to people of the Eastern States. Less than one-third of a full ration only was necessarily issued by the State Aid Committee in Stafford county from July 3 to October 3. Mr. J. Heron Foster, relief agent of that county, who has the endorsements of the Presbyterian Ministerial Association and the Methodist Preachers' Association of this city, is now here soliciting donations of money, clothing, etc., and has been given space in the wareroom of David Scull, Jr., & Bro., 125 Market street, wherein to store the supplies until shipped. An appeal is made to grocers to contribute rice, tapioca, farina, oatmeal, and other articles suitable as a diet for sick people, and to dry goods men for remnants and damaged fragments. Mr. Foster will be at the Messrs. Scull's place daily from nine A. M. to one P. M., and from two until five P. M.

Communications.

SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

The Synod convened in Myerstown, Lebanon county, Pa., on Wednesday evening, October 20th, 1880, and was opened with a sermon by the retiring President, Rev. Dr. C. Z. Weiser, from John i. 23, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." The speaker, after adverting to the special relation, which John the Baptist sustained to the promised Messiah, and the circumstances in which he uttered the language of the text, dwelt successively, at some length, upon the following three points, involved from the text, as applicable to ministers of the gospel, namely, the field in which their work is to be done; their mission to cultivate it, and the weapon with which this work is to be accomplished. The field is the world, the moral condition of which was described. It must be cultivated by being brought to repentance; and the great weapon for effecting this is the preaching of the gospel. The sermon was eminently practical, and was listened to with marked attention.

The roll of the Synod was made out, when it appeared, that a larger proportion of the delegates were present than is usual at the opening of the sessions. Rev. A. S. Leinbach, of Lebanon, Pa., was elected President. Rev. J. Samuel Vandersloot was subsequently elected Corresponding Secretary, and John J. Nissley, Treasurer. The officers were all elected by acclamation.

The President announced the usual Standing Committees, to which the documents laid before Synod were referred. The business transacted during Thursday's sessions was mainly preliminary. The number of delegates was increased, so the Classes generally are pretty fully represented. Quite a number of advisory members, both ministers and elders, are present.

It was decided to hold the next annual meeting at Danville, Montour county, Pa., on the third Wednesday in October, 1881, at 7½ o'clock, P. M.

In the evening of Thursday a sermon was preached by the Rev. Dr. D. Van Horne on the sixth petition of the Lord's Prayer, "Lead us not into temptation."

The Committee on Publication, of which the Rev. Dr. D. E. Klopp was chairman, reported on Thursday afternoon. The first three items in the report were adopted without debate. In the first, the Committee stated, that, from the documents received from the Board, they find that the publication interests are looking up; and it is to be hoped, that the expections of the Board may be more than realized. These hopeful signs appear from the increase of subscribers to the several periodicals, the larger income in the other departments, while there has been some decrease in the expenses of the establishment.

These signs of improvement to which the Committee referred are the facts, that the general operations of the past year show an advance of more than $4000, over those of the previous year; and that, whilst there has been an increase in the receipts on account of all the periodicals, there has, at the same time, been additions made to their several subscription lists; to the "MESSENGER," 1167; "*Guardian*," 337; "*Review*," 35; "*Child's Treasury*," 890; "*Sunshine*," 1253, and "*Lesson Papers*," 462. The liabilities have been slightly decreased, and the present excess of assets over liabilities is $26,620 24.

The second item in the report relates to the late illness of the Superintendent of the Board; and the third, to the "*Hausfreund*," congratulating the Synod on its encouraging success.

The fourth item called for the appointment of a joint committee of three persons, from each of the three Synods represented in the Board of Publication, looking to the advancement of the publication interests of the Church. This item occasioned protracted discussions, which commenced on Thursday afternoon, and occupied also the greater part of Friday morning and afternoon sessions. It was finally adopted by a unanimous vote, after the item had been slightly amended. The item, as amended and adopted, reads as follows:

"The Committee feels, that it is advisable, that a conference should be had between the several Synods represented in the Board. It, therefore, begs leave to recommend the appointment of a committee of three on the part of this Synod, to confer with similar committees to be appointed by the Synods of Pittsburgh and the Potomac, which joint committees shall, in co-operation with the Board of Publication, take into consideration the Publication interests, with a view to the adoption of such plan or plans, as may be calculated to still further promote the efficiency and success of the Publication operations." This action is to be communicated to the several Synods interested, and they respectfully requested to join this Synod in this matter.

On Friday morning, the report of the Board of Missions was presented, along with the report of the Superintendent of Missions. The latter was a lengthy report and full of interesting details in reference to the operations of the Board. It may, at some future time, be given in full in our columns.

A programme for the discussion of topics relating to Sunday Schools has been adopted, which will occupy Friday and Saturday evenings. The discussions on Friday evening were somewhat protracted, but full of interest. The first topic discussed was "The Sunday School Library." The discussion was opened with an able paper from the Rev. Dr. S. G. Wagner. Several short addresses followed from Drs. Klopp and Van Horne, and others.

The second topic discussed was "The Social Element in the Sunday School." The discussion on this topic was mainly in the German language. An interesting address was made by the Rev. A. J. G. Dubbs. He was followed with remarks by the Rev. M. L. Fritch, I. K. Loos and others.

The third topic discussed was "Sunday School Celebrations." On this subject a very interesting and instructive paper was read by the Rev. Eli Keller. This was followed with short speeches from Rev. M. L. Fritch, D. B. Shuey, J. H. Sechler, J. P. Moore and others.

The two papers read during the evening were carefully prepared, and some measures will doubtless be taken to bring them before the public in a permanent form.

S. R. F.

A SAD RETURN HOME.

On Monday evening, as the writer was going into the pulpit to preach at Centreville, Somerset county, Pa., (where we had been attending the meeting of the Pittsburgh Synod) I received a telegram which read thus: "Paul has sore throat, not bad; let mamma come home."—GRACIE H. LOVE.

As soon as we could get ready after the service, we (wife and I) started for home. Revs. D. B. Lady and C. W. Good generously proposed to accompany us and did so. In our private conveyance we drudged through the cold night air over mountain and valley for forty miles; wondering all the way whether our dear little son was dangerously ill; and full of intense anxiety. On arriving at the parsonage in Greensburg, white crape on the door told the sad news of his death. He had died of that terrible scourge to children, a malignant form of diphtheria, after but a few days' illness.

Oh! the heart pangs and agony of grief we endured cannot be told. He was five years, one month, and eighteen days old—a most affectionate, obedient, bright child—our only son. We bow in humble submission to the divine will, and are comforted by the blessed promises and assurances of the gospel. Bros. C. R. Dieffenbacher and S. Z. Beam spoke words of consolation at the funeral. Revs. Cort, Lady and Good also took part in the services, as did other neighboring ministers. We now have two children in heaven, and four daughters left us on earth. We believe we shall meet our dear ones again; and we do not doubt the wisdom or goodness of our heavenly Father in taking part of the family so early in life. The death of our only son, however, disappoints our fondest earthly hopes. We had set him apart from earliest infancy to be a minister of Christ. We hoped we were raising him for usefulness in Christ's Church. We loved him with all the ardor of our souls—almost idolized him. But Jesus took him that He might spare him the sorrows, trials and conflicts of longer life. The God of heaven be our helper and delieverer.

Yours in affliction,

J. W. L.

Greensburg, Pa., Oct. 21st, 1880.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Trinity Reformed church, Lower Milford, Lehigh county, Pa., is now one hundred and fifty years old. On the 9th and 10th of October, the congregation celebrated its fall communion services. With the eight family solemnities, which were held during the week for the infirm and aged, the guests numbered 333. An offering of $50 was made. Taken separately, the contribution seems triflingly small; yet, averaged during the year, benevolence has risen to *one dollar* per member, if not beyond it, in this flock.

New Goshenhoppen Reformed church, Upper Hanover, Montgomery county, Pa., observed similar solemnities on the 16th and 17th of October. Here, too, household communions were held during the week, six in all. Three adult baptisms were performed; forty-three confirmation acts were consummated, and nine members were received on certificate and renewed profession—an aggregate of fifty-five. The guests numbered 550. An offering of $76 was contributed.

The charge consisting of these two congregations—both of simultaneous origin—is ready to celebrate its sesqui-centennial or its one hundred and fiftieth anniversary. We may believe that the 875 communicant members should join in a festivity of such a kind, with grateful hearts and willing hands, and erect a monument in the Church that would never cease to speak of the past and future to the praise of God.

The corner-stone of the new Reformed church in Bellefonte, Pa., which is in course of erection, was laid on Sunday morning, Oct. 10th. The Rev. Dr. Gerhart, President of the Theological Seminary at Lancaster, Pa., was engaged to assist the pastor and preach the sermon, but, owing to a wreck on the P. R. R., he missed the connection at Tyrone, and that duty devolved upon the pastor. Rev. J. F. Delong, who preached on Matt. xvi. 18: "Thou art Peter, and on this rock will I build my Church, and the gates of hell shall not prevail against it." Among the articles deposited in the new corner-stone are the Bible, order of worship, hymn-book, catechism, various Church publications, town papers, constitution of the Bellefonte congregation, and a brief historical sketch of the congregation.

The style of the new building is pure gothic, 75x42 feet, without basement and open-timbered. The wall is built of a light sandstone, shipped from the Alleghanies, and trimmed with the brown sandstone from the Hummelstown quarry. The Reformed congregation of Bellefonte has been in need of a new house of worship for some time, and they rejoice in the prospect of a house which shall be an ornament to the town and a credit to the Reformed people of Bellefonte and Centre county, D.

Harvest thanksgiving services were held in all the churches of North Susquehanna charge, of which Rev. T. Derr is pastor, except one. Peace and thanksgiving offerings were combined, and netted as follows: Wapwallopen congregation, $38; Hollenback, $34; Stem, $15; Briar Creek, $11, and Mifflin, $4. Total, $102.

In the Nescopeck congregation the harvest services have been postponed until the National Thanksgiving day. This congregation recently sustained a loss of $800 through a severe storm, which unroofed the church, and otherwise greatly damaged it. The church has, during the last few months, been undergoing repairs, and will be ready to be occupied in a week or two.

The congregations of this charge will now lift collections for the benefit of the Reformed church at Milton.

The Elizabethtown *Chronicle* says: "The anniversary held by the Runkel Missionary Society, connected with the Reformed church, of this place, was the cause of an evening's pleasant entertainment to a large and appreciative audience on Saturday evening. The programme of exercises was a good one, and was rendered in a manner that reflected much credit upon all who participated, and showed also that the Society has the right material with which to get up an anniversary. The festivities were further continued over Sunday, when in the morning a sound sermon was delivered by Rev. J. H. Dubbs, D. D., Professor of Franklin and Marshall College, Lancaster. In the afternoon the Sunday School was addressed by Rev. Dubbs and Walter M. Franklin, Esq., also of Lancaster. An able sermon was preached in the evening by the Rev. Theo. Appel, D. D., Superintendent of Missions. The Missionary Society and the members of this church cannot but have the most pleasant recollections of their first anniversary. The decorations were very tasty. A beautiful arch appeared on the wall in the rear of the pulpit. This was a model of neatness, as were also the words 'First Anniversary' in a semi-circle under the arch."

POTOMAC SYNOD.

The Licentiate A. F. Dreisbach, has accepted a call from the Shrewsbury charge, lately under the pastoral care of Rev. Daniel Gring, and expects to be ordained and installed as pastor at an early day. His post-office address is Shrewsbury, York county, Pa.

SYNOD OF PITTSBURG.

Delmont, Pa., Rev. C. W. Good, pastor. In the charge, over which this brother is pastor, three new members were recently added in connection with communion services, two of whom were received by the holy rite of confirmation at Tunneltown, and the remaining one, also by the rite of confirmation, at Delmont, all being heads of families. The holy rite of baptism was also administered to a number of children, who were thus made to be partakers of the benefits of the covenant.

F.

General News.

HOME.

Epizooty prevails very extensively in New York and Philadelphia. It is in a mild form, and yields to prompt treatment.

Despatches from Chicago, under date of the 19th inst., confirm the fears entertained that the Alpena, a fine steamer which plied between Chicago and various ports on the Eastern shore of Lake Michigan, has been lost. No one survives to tell the tale. The number of people on board the Alpena is estimated at over eighty, including thirty-three passengers, thirty-five deck hands and full complement of officers. The piano and other things belonging to the vessel have been found adrift, but no bodies have yet been discovered.

The Women's Bank of Boston, which has been doing business with ladies only, paying interest at the rate of 3 per cent. per month, failed Thursday a week. The crisis was brought on by depositor's attachments for $8,700 just at a time when a loan of $1,800 on furniture, etc., was in negotiation. The brokers were frightened off and another plan for raising $10,000 on the building also fell through. Mrs. Howe, the President, disappeared. Scenes of the utmost confusion were witnessed around the bank all day, and thus the most stupendous financial swindle of the age confesses itself. The bank was a "charitable institution" for single ladies, old and young. An investigation proves that the lady manager is a stupendous fraud, a courtesan, gambler and adventuress. It is estimated that the amount of money obtained from depositors by Mrs. Howe during the past three years is fully $1,000,000.

A violent storm prevailed in the Northwest and the lake region during the latter part of last week. The wind attained a velocity of between 60 and 70 miles per hour at Milwaukee. Telegraph lines were leveled in all directions, and snow drifts ten to twelve feet deep were reported along the Southern Minnesota Railway. The snow was packed hard in the deep cuts along the railway, and the running of trains impeded. Reports have been received in Milwaukee, of horses and cattle perishing, but no human lives are known to be lost. The storm is said to be the worst ever known in Southern Minnesota, and Eastern Dakota. A violent gale from the west raged all day last Sunday at Chicago, blowing down scaffolds and frames of houses, and doing other damage. Reports from the Northwest and the Lake region show that the great storm has been followed by very cold weather. It is reported from Des Moines, Iowa, that the ground is frozen several inches deep. At Council Bluffs the roads "are frozen solid, bearing up heavy vehicles." About four feet of snow has fallen in Northwestern Ontario.

The thermometer sank to the freezing point in Syracuse last week, and at one time a snow storm seemed imminent. All trains from the west on the New York Central and Hudson River Railroad were covered with snow. Inquiries from railroad men elicited the disclosure of a remarkable state of affairs on the western division of the road. Trains west of Rochester were delayed and blockaded by a snow storm which raged during the night. No less than fifteen inches of snow fell in Buffalo. The morning passenger trains east, between Buffalo and Rochester, were abandoned, and a large number of freight trains were stalled. The special New York express was made up in Rochester and came through all right. The storm abated in the afternoon and the tracks were cleared to an extent that permitted the two Atlantics to come through all right last evening. The second Atlantic was an hour late. Information received from Batavia indicated that the weather was very cold and that the snowfall was heavy. There is a foot of snow all the way from Batavia to Buffalo, and the trains are snowed in and unable to move, as the engines are not provided with snow-ploughs.

FOREIGN.

A special despatch from St. Petersburg says: "Though many rumors respecting the Czar's marriage have spread abroad, I can vouch for the following: 'On the nineteenth (old style), the marriage with the Princess Dolgorouki was solemnized in the chapel of the Imperial Palace. The Czar's family disapproving, the Czarewitch went to Hapsal, on the Esthonian coast. The Grand Dukes Constantin and Wladimar went abroad in order that they might not witness the ceremony. The marriage was very private. The Grand Duke Nicholas and the Minister of War were, however, present. The newly-married pair are with the bride's family in Livadia. The Czar has purchased for his consort the palace of the Grand Duchess Catharina, paying two million roubles as the price of it.'"

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received by Rev H F Seiple, from the Lansdale Ref cong,	$ 8 63
Rev J Dahlmann, from Emanuel S S, West Phila,	20 26
Rev C T Martin, from C Maurer, Franklin, Wisc,	1 00
do M Bachman, Baltimore, from a friend of the Orphans,	5 00
Dr J Bossard, Sheboygan, Wis,	5 00
Rev B Bausman, D D, from a member of St Paul's Ch, Reading for paying mortgage debt,	100 00
A member of Christ Ch, Phila,	100 00
do Memorial Ch, Reading,	100 00
A friend of the Home,	100 00
John J Nissley, Hummelstown, Pa,	100 00
Henry Wirt, Hanover, Pa,	100 00
Geo Z Kunkel, Harrisburg, Pa,	100 00
Mrs Catharine Kunkel, Harrisburg, Pa,	100 00
do Small, do do	100 00
Joseph Young, Allentown, Pa,	500 00
John Lerch, Bethlehem, Pa,	25 00

WM. D. GROSS, Treasurer,
P. O. Box 2147, Phila.

Married.

At the residence of the bride's parents, in Butler, Luzerne Co., Pa., on the 9th inst., by Rev. T. Derr, Mr. William Shepperly to Miss Ellen B. Betterly.

At the same place, and by the same, on the 10th inst., Mr. William D. Betterly of Butler, to Miss Lizzie C. Stein of Dorrance, Luzerne Co., Pa.

At the Reformed parsonage in Berwick, by the same, on the 16th inst., Mr. Josiah Thomas to Miss Sue E. Wenner, both of Butler, Luzerne Co., Pa.

At the same time and place, and by the same, Mr. Wilson Walp to Miss Laura J. Doudt, both of Butler, Luzerne Co., Pa.

October 18th, 1880, by Rev. Samuel R. Fisher, at the house of the bride's father, Mr. Edward W. Knight to Miss Gertrude A. Ziegler, both of Phila.

At the residence of Mr. M. G. Lutner, Wilton, Iowa, October 5th, 1880, 7.30 P. M., by Rev. S. C. Long, Mr. Henry Wildasin to Miss Sue Stover.

On the 12th of October, 1880, in Schellsburg, Pa., by Rev. H. S. Garner, Mr. David Hooven of West Philadelphia to Miss Sarah Jane Hull of Schellsburg, Pa.

In St. Paul's Reformed Church, Woodstock, Va., Oct. 20th, 1880, at 11 A. M., by Rev. Wm. F. Lichliter, assisted by Rev. G. H. Martin, D. D., Rev. George A. Whitmore of Dayton, Armstrong Co., Pa., to Miss Lizzie Lichliter, daughter of Mr. Conrad Lichliter.

At the Reformed parsonage in Middlebrook, Va., on the 7th inst., by the Rev. A. C. Whitmore, Mr. Oliver C. Rubush to Miss Mary E. Reed.

At the same place, by the same, on the 12th inst., Mr. Andrew D. Swortzel to Miss Selina C. Britton.

At the same place, and by the same, on the 21st inst., Mr. Wm. S. Buchanan to Miss Sarah F. Miller, all of Augusta Co., Va.

Business Column.

IMPORTANT NOTICE.

☞ The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is *again* called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within *sixty days*, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.

Oct. 27th, 1880. SAMUEL R. FISHER, Superintendent.

A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD,
907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	$0 60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

The attention of our patrons is called to the late reduction made in the price of our books, viz.:

Hymns and Chants for S. Schools from			$3 50 to $3 00 per doz.
The Golden Censer,	*Roan*,		$1 00 to 0 75
" "	*Roan emb. gilt*,		1 25 to 1 00
" "	*Imt. Mor.*,		1 75 to 1 50
" "	*Turkey*,		2 50 to 2 25
Psalms & Hymns,	*Emb. Leather*,		0 75 to 0 65
"	" *gilt*,		1 00 to 0 90
"	*Imt. Mor., gilt*,		1 50 to 1 25
"	*Tur. gilt or ant.*,		2 25 to 2 00
(Large Size)	*Plain Sheep*,		2 00 to 1 75
"	*Roan Emb.*,		2 25 to 2 00
"	*Imt. Turkey gilt*,		4 00 to 3 50
"	*Real* "		5 00 to 4 50
New Hymn Book,	*Roan Emb.*		1 00
" "	" *gilt*,		2 25 to 1 50
" "	*Imt. Turkey*,		3 75 to 2 50
" "	*Real Turkey gilt*,		4 50 to 3 50
Forms and Hymns,	*Roan Emb.*,		1 50 to 1 25
" "	" *gilt*,		2 50 to 1 75
" "	*Imt. Turkey*,		4 00 to 3 00
" "	*Real* "		5 00 to 4 00
Order of Worship and Hymns,	*Roan Emb.*,		2 00 to 1 75
" "	" *gilt*,		3 00 to 2 25
" "	*Imt. Turkey*,		4 50 to 3 25
" "	*Real* "		6 00 to 4 50

SUPPLIES FOR SUNDAY SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

SUPPLIES FOR OUR MINISTERS.

We have a full line of Sermon, Note, Cap and Letter Paper, Envelops, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices.

We can also fill orders for Miscellaneous Books at prices as *low as offered by any house in the trade*.

CHRISTMAS SUPPLIES 1880.

Extensive additions have been made to our stock of CHRISTMAS CARDS and Books suitable for presents, together with Pocket, Family and Pulpit Bibles.

"Christmas Services," (Whitmer), 50c. per doz.
" " *New*, 25c. "

We respectfully solicit the patronage of the Church. Address

Reformed Church Publication Board,
907 ARCH ST., PHILA., PA.

Youth's Department.

CHURN SLOWLY.

A little maid in the morning sun
Stood merrily singing and churning—
"Oh, how I wish this butter was done,
Then off to the fields I'd be turning!"
So she hurried the dasher up and down,
Till the farmer called, with a half-made frown,
"Churn slowly!

"Don't ply the dasher so fast, my dear,
It's not so good for the butter,
And will make your arms ache, too, I fear,
And put you all in a flutter;
For this is a rule, wherever we turn,
Don't be in a haste whenever you churn—
Churn slowly!

"If you'd see your butter come nice and sweet,
Don't churn with a nervous jerking,
But ply the dasher slowly and neat—
You'll hardly know that you're working:
And, when the butter has come, you'll say,
'Yes, this is surely the very best way'—
Churn slowly!"

Now, little folks, do you think that you
A lesson can find in butter?
Don't be in haste, whatever you do,
Or get yourself in a flutter;
And while you stand at life's great churn,
Let the farmer's words to you return:
"Churn slowly!"

A LITTLE SERMON.

Little Daisybella stood on an ottoman beside a table looking at the pictures in a large folio that lay open upon it. Her real name was Katharine Hamilton, but this her brothers and sisters thought much too dignified to suit her small plump figure and round, rosy face; so only her godfather, who had given it to her, and her great-aunt, who was a very dignified person herself, ever called her by the baptismal name inscribed on her big silver cup.

She was looking attentively, but with a puzzled expression, at the curious picture before her, and she could not at all make out the meaning of the poetry that went with it, although there were no words too long for her to read. She read one verse half aloud. The words touched her:

"Alone, alone, all, all alone,
Alone on a wide, wide sea;
And never a saint took pity on
My soul in agony."

"Oh, poor man!" she said; "what made him so lonely?"

"Why, goosie," said Sally Craig, her sister Helen's visitor, and quite an authority in Daisy's eyes, because she wore her hair up and had a real gold watch, "don't you know? Why, that's the Ancient Mariner."

"Oh!" said Daisybella, not knowing what else to say.

"He killed an albatross, you know, and so he had to go sailing and sailing; and everybody died but him and the horrid, slimy sea-creatures, and he wanted to die, but he couldn't, and he suffered, oh! horribly; and finally he got home all right."

"Oh!" said Daisy again, much relieved by this conclusion. "But what does all this poetry mean?"

"I don't know," said Miss Sally. "Not much of anything, I guess. It's only a story."

Mamma, who was working in the bow-window, smiled at Daisybella over Miss Sally's curly ostrich feathers, and when the visitor was gone, and Helen had taken up her crochet work, she said:

"I will tell you, Daisy, why the Ancient Mariner was so lonely, for people still go on shooting cruel arrows at the pretty birds, that, with a little coaxing, would flutter gently to their call, and they never think that a terrible punishment is sure to follow. Be tender with your albatross, dears."

"Oh, mamma," said Daisybella, jumping down from the ottoman, and running to lean on her mother's knees, while Helen looked up inquiringly: "have I got an albatross?"

"Yes, dear. Yours has the prettiest soft feathers and long, glossy neck, bright, tender eyes, and strong, white wings. Nothing has ever hurt it yet."

Daisybella hugged her mother's knees with a little cry of delight. Did she really own such a beautiful bird?

"But I can't see it," she said.

"No; our most beautiful possessions are the things we cannot see. The albatross I mean is the spirit of love to others. When Daisy sits by mamma's side and strokes her aching head with her cool little hand, when she gives up her prettiest playthings to some other child who wants them, or willingly runs errands, or thoughtfully sets papa's slippers ready—at any of these acts of love the albatross prunes its bright feathers and nestles close to her side. There are people who wound and injure this beautiful bird; but few, I hope very few, who have really killed it. When it is dead it hangs, indeed, like a millstone around their necks, and their life is more terrible than death. They live apart from other lives, as lonely as if on a wide, wide sea. Pity them, dear, and go on loving with all your might; for, as your Ancient Mariner tells us,

"'He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.'"

Mamma said no more, and presently left the room.

Helen sat with a thoughtful face. Mamma's little sermons were always short, but they set one to preaching to one's self; and is not that the aim of all good sermons? "That is a pretty idea of mamma's," thought Helen. "I wonder it never occurred to me. Dear me, what a battered old bird my poor albatross must be by this time! No tail feathers left, I'm afraid." She laughed a little, though she was very much in earnest. "When I stamped my foot at Ned yesterday," she went on, "and told him I'd never forgive him for spoiling my paints—though he could not know his hydraulic machine had been leaking right on them, and he said he was sorry—there was an arrow shot at my albatross; and when I scolded Daisybella for digging up my hyacinth bulbs just to see if they were growing, oh, how cross I was, and how I twanged my crossbow! My poor bird must be nearly dead. I think I felt the weight around my neck."

But Helen was mistaken. While she accused herself sadly of her faults the white-winged bird fluttered joyously above her. She had not killed her albatross.

Daisybella ran out into the garden, quite unconscious that mamma had been preaching a sermon, but happy with the smile she had given her and the sunshine that seemed to greet her with a smile outside. She tied her bonnet-strings and fastened her cape, as mamma always wished her to do these half-chilly spring days; and then, seeing Sarah, the housemaid, about leaving the garden with a pitcher of milk, she sprang after her. "You are going to Mrs. Howells's, Sarah? May I go?" Sarah consented, and Daisy tripped gayly along, for a visit to Mrs. Howells was an event in her existence, though she was old and feeble and lived in an attic; and Sally Craig had once wondered "how she could bear to go there."

Mrs. Howells's sweet old face, watching behind her geranium plants, always beamed such a loving welcome to Daisy that it was no wonder she loved to go there. There was another attraction in a shelf of Chinese curiosities that Daisy had often explored; but to-day she lingered behind Sarah on the landing-place at the head of the stairs, attracted by a novel sight. An open door, which Sarah had carelessly passed, revealed a bare room, through whose dusty windows the sunbeams seemed to filter their brightness and leave it behind. A high, four-posted bed, a table, and a few rickety chairs composed the furniture, except that in one corner stood a handsome iron safe, such as Daisy had seen in her father's bank, and on the wall hung a large picture; but, strange to say, this picture was turned with its face to the wall, and Daisy could only wonder what it might represent.

At the table sat an old man in an attitude of dejection, his elbows resting on the table, his head in his hands. He looked lonely and ill, and his gray hair and beard reminded Daisy of the pictures; she thought of her mother's words, and, obeying the impulse of her generous little heart, she entered the dim room, walked softly to the table, and touched him on the arm.

"Poor man!" she said, tenderly; "did you kill your albatross?"

He raised his head and stared in amazement at the rosy little face, saddened for the moment with a look of grave concern. Her words were as strange as her sudden appearance.

"What do you want, child?" he said, his rough voice quite subdued and gentle.

"Oh, I am so sorry for you!" said Daisybella, with but one thought in her wise little head—"you are so lonely.

"'Alone, alone, all, all alone,
Alone on a wide, wide sea.'"

There was a pathos in the childish voice that touched his heart. He had not felt till then the truth of his loneliness, but he could not tell how to answer his queer little visitor.

"You are very miserable," said the child, still remembering her mother's words. "You have killed all the love in your heart, and that is what makes you so lonely. Your albatross, you know—" she stopped, feeling that she did not make it as plain as her mother had done. Her eyes wandered to the picture on the wall. "May I, please, see what that is?" she said, in such a pleading voice that the old man seemed unable to resist.

He rose slowly, his features working with some unusual feeling, and turned the picture to its proper position on the wall; but his hand trembled as he did so, and Daisy did not notice the strange expression of his face. She gave a little scream of delight. It was a beautiful picture. The sunlight seemed to stream through the canvas, lighting the golden curls of a beautiful girl, who smiled and held out a lapful of flowers.

"Oh, how pretty!" said Daisy. "Is she your daughter?"

"She *was* my daughter," said the old man in a choked voice.

"Is she dead?" asked Daisy, slowly and gravely. "Oh, poor man! Then you are lonely because you have no daughter!"

The old man turned to the table and sank into his chair, covering his face with his hands. Daisy stole near him, and began timidly to stroke his bowed head. "Poor, poor man!" she whispered.

Tears, real tears, rolled down his withered cheeks. Daisybella drew out a handkerchief and wiped a large drop from each of her own.

"Why, child," sobbed the old man, "I have not looked at that picture for years. I killed the love in my heart, as you say, and turned its face to the wall, as I turned my daughter from my door when she married against my will. Don't cry. She ain't dead. She shall come back again, please God, and make my old age happy."

"Daisybella!" called Sarah. "Why, where is the child?"

"Here, Sarah," said Daisy. "Good-by, poor man. I am *so* glad your daughter isn't dead."

She followed Sarah home very quietly, and in the evening, nestled in her mother's lap, she told of her adventure.

"Why, Daisy!" exclaimed Helen, "how could you? That horrid old miser that lives in the attic! What a wonder he did not shut the door in your face."

"Daisy was too loving to offend," said mamma, holding her close as if she would not let her stray again, but not daring to reprove.

A month later, when Daisy passed the old man's door on her way to Mrs. Howells's, she heard a sweet, woman's voice within singing a lullaby; and going down the stairs she met her friend, the old man, with a chubby grandchild holding fast to each hand. He did not recognize her, and Helen's words had made her unwilling to speak to him; but she told her mother afterward—

"His face looked quite different. He isn't lonely any more. So I don't believe, do you? that he quite killed his albatross."

OUR LITTLE FRIEND THE CHIPMUNK.

The chipmunk likes to dig his hole in these dry banks, and you may often hear a rustling in the thick beds of dry leaves loud enough to attract your attention from a distance of fifteen or twenty rods. A cautious approach to the spot will show you a couple of chipmunks chasing each other round and round through the leaves. They will cease from their sports as you come near, but, if you sit down quietly, they will soon conclude that you are not dangerous and commence again. They often include the trunk of a fallen tree in their circuit, running along its whole length; then, plunging like divers into the leaves, they rush headlong through them, seeming greatly to enjoy the noise and stir which they make. They play in this way for hours; if one stops, the other turns back to look for him and away they go again. The chipmunk can climb as well as any squirrel, and frequently does so when the coast is clear, but if danger threatens he makes haste to descend. He never can realize that a tree affords him the least security. If you get so near before he sees you that he dares not come down, he plainly considers the situation to be very serious. Sometimes he will make a desperate rush for the ground within reach of your hand, and as soon as you withdraw he comes down and scampers away, evidently feeling that he has got well out of a bad scrape. Let his larger cousins, red, black or gray, depend on trees for safety if they choose; his trust is stone walls and brush-heaps, not to mention his burrow. Within reach of these, his easy impudence is in striking contrast with his panic stricken condition when treed.—*Good Company.*

ROCK A BYE, BABY.

Rock a bye, baby: in the tree top,
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall,
Down tumbles baby, and cradle, and all.

Rock a bye, baby; the meadow's in bloom;
Laugh at the sunbeams that dance in the room;
Echo the birds with your own baby tune,
Coo in the sunshine and flowers of June.

Rock a bye, baby; as softly it swings,
Over thy cradle the mother love sings;
Brooding and cooing at even or dawn,
What will it do when the mother is gone?

Rock a bye, baby; as cloudless the skies,
Blue as the depth of your own laughing eyes;
Sweet as the lullaby over your nest,
That tenderly sings little baby to rest.

Rock a bye, baby; the blue eyes will dream
Sweetest when mamma's eyes over them beam;
Never again will the world seem so fair—
Sleep, little baby, there's clouds in the air.

Rock a bye, baby; the blue eyes will burn
And ache with that pain which your manhood will learn;
Swiftly the years come with sorrow and care,
With burdens the wee dimpled shoulders must bear.

Rock a bye, baby; there's coming a day
Whose sorrows a mother's lips can't kiss away;
Days when its song will be changed to a moan;
Crosses the baby must bear all alone.

Rock a bye, baby; the meadow's in bloom;
May never the frosts pall the beauty in gloom,
Be thy world ever bright as to-day it is seen;
Rock a bye, baby; "thy cradle is green."

—*Church Union.*

THE CATFISH WOMAN.

She was a dreadful woman; everybody said so. She made such horrid noises. On the hot, sultry Summer afternoons, when people wanted to take a nap and be quiet, she would go up and down the streets, screaming "Ca at fish! Ca-at fish!" because she thought it time for them to think about supper.

Three-year-old Daisy Sangster had heard so much about the catfish woman that she longed to get a peep at her. What sort of queer-looking object she might be, little Daisy could not quite make out, but she had her ideas on the subject; and they were very much in the shape of a large cat, with a tail of a fish. Of course, she wanted to *see* the catfish woman, but whenever she ran to the window, the woman was sure to be gone.

Meanwhile, Daisy took to calling "Ca-at *fiss!*" on her own account, and when people wished to be particularly quiet, she was sure to set up this cry. She would scream it through Aunt Sadie's keyhole when she was taking her afternoon nap; shout it in papa's ear when he was busy reading; and "Ca-at *fiss!* Ca-at *fiss!*" resounded through the house at all times and seasons.

"Now," said Aunt Sadie, a little impatiently one day, "You better go and live with the catfish woman, if you are so naughty; we don't want you here."

"Ca-at *fiss!*" screamed Daisy, as she ran down stairs.

The front door was open, and out she ran, screaming, "Ca-at-*fiss!*" and down the street; and the first person she met was the catfish woman herself, whom she ran against without knowing her, for she didn't look a bit as she had thought she would. But she had a tray on her head with fish in it; and when she screamed "Ca-at fish!" Daisy was sure she had found her.

"Where's the cat?" she asked.

The woman, who looked very nice and pleasant, laughed.

"Well, little one," said she, "do they want some fish at your house? Where do you live?"

"Don't know," replied Daisy, very indifferently; "round the corner, I dess; I'm goin' home wis you."

"Oh, dear me! no," said the catfish woman in dismay; "it wouldn't be nice at all to go home with me; I've got some hungry little children there now."

"But I ain't hungry," persisted Daisy. "Yes, take me home, and I'll give you somefing pitty."

Daisy was in the habit of telling papa, mamma and auntie, that if they would do as she wished, she would give them "something pitty;" but when it came to the point, she could never produce anything but a kiss.

The catfish woman turned around a corner as Daisy guessed that she lived there, but it happened to be the wrong one; and they wandered on for several squares, getting farther and farther away from the right spot.

It was very warm, and the woman had a sick baby at home, and she was afraid that the child who had come to her in this strange way would be sick, too; so, after selling a few fish to some people on the way, she took her home to rest.

But such a poor little room as Daisy found herself in! There was scarcely any furniture; but two hungry-looking little children cried for milk when their mother came. The baby didn't cry because it was too weak; and it looked so white and still, that Daisy felt quite afraid of it.

And this was the dreadful catfish woman that every one was scolding about! The poor thing earned her living in a very hard way, for she was quite hoarse with screaming. She cried a little now, over the children, for it had not been a good day, and there was no milk; and then she felt frightened to think that little Daisy was lost, and she undressed her to see if there was any mark on her clothes.

Yes, "Daisy Sangster" was marked plainly; and the catfish woman remembered the nice-looking house she had passed so often, with Dr. Sangster's name on the outside; and she left her children again, and took Daisy home. The little runaway was not sorry to go now that she had found out all about the catfish woman, who did not live in a delightful place at all, and was very much like other people.

Mamma was in the doorway, looking for her little girl; and Daisy told her about the poor children who hadn't any milk; and the catfish woman was brought in to get rested and cooled. A loaf of bread, a bottle of milk and ever so many things, were put in a basket for her to take home; and Mrs. Sangster thanked her over and over again for the trouble she had taken with Daisy.

Soon all the neighbors knew about the catfish woman; and they felt sorry for her, and bought fish of her just as often as they could manage to eat them. Daisy always called her *her* catfish woman.—*Youth's Companion.*

Pleasantries.

"If Jones undertakes to pull my ears," said a loud mouthed fellow on a street-corner, "he'll just have his hands full." The crowd looked at the man's ears and smiled.

Rev. Dr. Hall said every blade of grass was a sermon. The next day he was amusing himself by clipping his lawn, when a parishioner said: "That's right, Doctor. Cut your sermons short."

Religious Intelligence.

Home.

The American Missionary Association, just previous to its annual meeting at Norwich, Connecticut, received a check for $150,000 from the Stone Estate.

"And after the uproar ceased," was the first line of Scripture read by the pastor of a church in Ithaca, New York, after an unusually noisy performance by organ and choir.

The women of Utah (not the Mormon women) have formed a Woman's National Anti-Polygamy Society. They are publishing a paper called the *Anti Polygamy Standard*.

The whole number of converted Chinese on the Pacific Slope is about 1,200. Most of these, it is expected, will return to China, and will do great good there in spreading the Gospel.

Governor Wright, of the Indian Territory, is a converted Choctaw. Sometimes, after presiding over a political meeting of his people, he calls them to order and preaches a sermon to them.

The *Congregationalist* says: "The percentage of Yale students who have gone into the ministry during the last ten years has been nine, Williams twelve, Amherst twenty-three, and Oberlin thirty-eight."

The *Congregationalist* gives the following story: One of the oldest and ablest of the Unitarian ministers of Boston, when recently asked, "What do Unitarians believe? replied, "They believe that 1,800 years ago, in Bethlehem of Judea, nothing in particular happened."

The edifice of St. John's Independent Lutheran Church, Baltimore, has once more become the property of the Methodist Protestant Church, and its congregation has united with that denomination. It was erected, with parsonage and class-rooms, about twenty years ago at a cost of $45,000.

At the meeting of the American Board just held, numerous testimonies were given to early consecration as the source and starting-point of the missionary purpose. Mr. Mabille, missionary of the French Evangelical Society to the Basutos, said that he was devoted to missions by both his parents before he was born. And himself and his wife had in turn consecrated all their eight children to the same work, of whom three had already of their own consent entered upon it.

There are in New York city about 266 missionaries, who probably make 800,000 visits a year. Besides these there are hundreds of tract visitors and hundreds of poor visitors and other voluntary agents of various churches and societies who are going about continually doing good. There are 118 Protestant missions where Sabbath-schools and preaching and other religious and moral services for adults or children, or both, are regularly carried on. Of this number forty-five are permanently established in suitable, commodious, church-like buildings, with the ministry, the ordinances, and the government that usually appertain to churches, though they be not regularly incorporated as such.

Abroad.

The British Wesleyan Thanksgiving Fund has reached the sum of $1,453,206.

The Wesleyans of England have lost 37,000 members by removals and backslidings alone.

The British Wesleyan Conference has changed the time of the Methodist Ecumenical Council from August to September, 1881.

The French Government has cut off the usual allowance of 8,000f. or 10,000f. to the Reformed Church of France for the formation of new parishes. The Chambers will be asked to renew the grant.

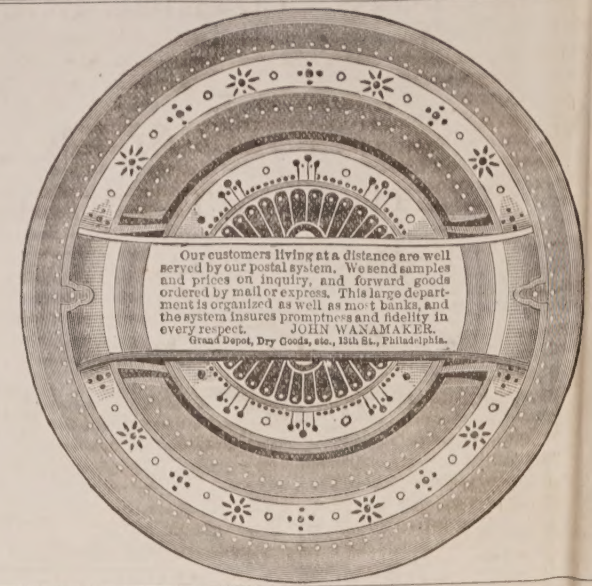
The Synod of the Waldensian Church of Italy has been held at La Tour. About eighty members were present. Reports presented show that the Church has gained very rapidly in the past ten years.

There are said to be in Great Britain 371 Baptist ministers without pastorates, 147 of whom have seen more than thirty years' service. There appear to be on the other hand, 291 churches without pastors.

The American Board has 16 churches in Japan. Four new churches were organized and 121 new members were added last year. Twelve of the 16 churches are self-supporting. The contributions amount to an average of $20 a member.

A movement in favor of the liberation of Polish Catholic priests banished some years ago to Siberia has been favorably entertained by Count Loris Melikoff. The Polish clergy have urged the Vatican to make at the same time a direct appeal to the government to put an end to the existing system of persecution to which the Catholic Church has long been subjected.

The original Salvation Army in England is said to be making itself more ridiculous than ever. It has adopted several new styles of warfare in the way of screaming announcements, parodies of hymns and songs, and novel and outrageous patterns of banners. A detachment of the army threatens to invade France. The French Methodist paper, *L'Evangeliste*, is prepared to extend a welcome to these people, in order to give them a chance to prove their ability to make an impression on the lively fancy of the French.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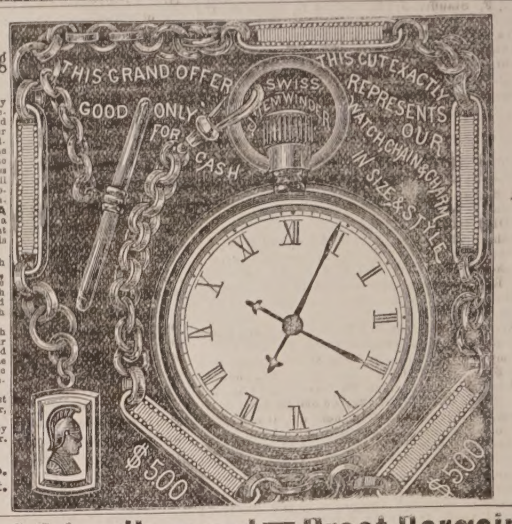
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Philadelphia, Oct. 23, 1880.

[The prices here given are wholesale].

FLOUR.—We quote the whole range of prices as follows: Supers, $3@3.50; winter extras, $4@4.50; Pennsylvania family, $5.12@5.37 for medium to choice; Ohio and Indiana do., $5.37@6; St. Louis and Southern Illinois do., $5.75@6.50, chiefly $6@6.25; winter patent, $6.75@7.50; Minnesota bakers' extras, $5@6; straights, $6.25@6.75; do. patents, $7@8. Rye Flour was scarce and firm at $5.50 for Pennsylvania. Buckwheat Flour was dull at $2.25@2.50 ₰ cwt.

WHEAT.—A cargo of 40,000 bushels No. 2 red was reported closed late yesterday at about $1.14, f. o. b. Sales comprised 800 bushels damp Delaware red, on dock, at $1@1.08; 1,700 bushels prime do., afloat, $1.13; 1 car No. 2, red, track, for local use, $1.13; 5 cars do., do., in elevator, $1.12½; 10,000 bushels do., November, $1.13¼, and 5,000 bushels do., December, $1.15⅜, closing at open Board with $1.12⅝ bid and $1.13 asked for October; $1.13½ bid and $1.13¾ asked for November; $1.15½ bid and $1.15¾ asked for December, and $1.16¾ bid and $1.17¼ asked for January. Shipments none. Stock in elevators, 933,316 bushels.

CORN.—Sales reported comprised 2,800 bushels high mixed, track and grain depot, at 54½c., and 1 car choice yellow, in grain depot, at 55½c. At the 1 o'clock call 54c. was bid and 54¾c. asked for October; 54¼c. bid and 54⅝c. asked for November; 53½c. bid and 53¾c. asked for December, and 52¼c. bid and 52½c. asked for January. Shipments none. Stock in elevators, 238,754 bushels.

OATS.—Sales reported comprised 2 cars rejected mixed at 36½@37c.; 2 cars No. 2 mixed at 38c.; 1 car No. 3 white at 38½c; 1 car do. do. at 39c.; 5 cars No. 2 do. at 40c.; 10,000 bushels No. 2 white November at 39½c., and 5,000 bushels do. December at 40¾c., closing at these rates at Open Board with 39½c. bid and 40½c. asked for October, and 41½c. bid and 41¾c. asked for January.

RYE was scarce and firm at 98c. for car lots Pennsylvania, with round lots if here saleable at $1.

GROCERIES.—Coffee was quiet and steady, with sales of 400 bags low and good ordinary Rio at 11½@13½c.; 150 bags fair and good Maracaibo at 15½@16½c.; 25 bags fair Laguayra at 13½c., and 150 mats very choice Java at 25c. Raw Sugars were dull at 7⅜@7½c. for fair to good refining muscovados. Refined Sugars were fairly active and steady at 10½c. for cut loaf; 10⅜c. for crushed; 10¼c. for powdered; 9⅝c. for granulated; 9⅜c. for mould A, and 9⅛c. for standard A.

PROVISIONS.—We quote Mess Pork at $16@16.50; shoulders in salt, at 5½c.; do. smoked 6@6½c.; do. pickled, 6@6½c., do. do. smoked at 7½@7½c.; pickled bellies at 9@9½c., as to average; loose butchers' Lard at 8½c.; prime steam do. at $8.50; city kettle refined do. at 8¾@9c.; Beef Hams at $16@16.50; smoked Beef, 14@15c.; smoked Hams, 11@12c.; sweet pickled Hams at 8½@9c., as to average: extra India Mess Beef at $18.50, f. o. b.; city family do., at $12, and packet do. at $11@11.50, f. o. b. City Tallow, 6 3-16@6¼c.

BUTTER.—We quote creamery fancy at 31c.; do. good to choice, 28@30c.; imitation creamery, 23@25c., as to quality; Bradford and York State tubs, extras, 28c.; selections, 29c.; do. firkins at 25@26c.; Western dairy, extras, at 25@26c.; do., good to choice, at 20@21c.; factory packed extras, 20@22c.; good to prime, 16@19c.; fair, 14@16c.; common grades, 10@13c.; scrapings and grease, 3@9c. Rolls—Extra, 23@24c.; good to prime, 20@22c.; common to fair, 12@16c. Prints—Fancy, 33@35c.; do. firsts, 30@32c.; do. seconds, 25@28c.

EGGS.—The demand was less active, as usual, on Saturday, but supplies of fresh marks continued very small and the market ruled firm. Some reshipments from Baltimore sold below quotations but general wholesale business in fresh stock was on a basis of 22c. for Western and 23c. for Pennsylvania and other near by brands, with jobbing transactions at 22½@23c. for Western and 24c. for Pennsylvania.

CHEESE—Quotations were: New York factory full cream, choice, at 13½@13⅔c.; do. fair to good 12@13c.; do. half skims, 10@10½c.; Ohio, flat, fine, September, at 13@13½c.; do. August, 12½@12⅔c.; fair to good, 11@12c.; do., half skims, 10@10½c.; soft skims, 8½@9½c.; hard do., 5@6c.

LIVE POULTRY.—Chickens were steady, with sales chiefly at 9c. Ducks were not plenty, but dull at 8@9c. Turkeys were scarce and firm at 11@12c., as to quality.

CHESTNUTS were plenty but unchanged at $2@2.50 for round lots, as to quality. The outlook is regarded better for next week, in view of the approach of Hallow Eve.

HAY AND STRAW.—Hay was not in large supply, but rather dull, and the market lacked strength. Rye Straw continued scarce and firm. We quote prime North Pennsylvania Timothy Hay at $24; prime York State and Western do. at $20@21; rye Straw at $20@21 ton; wheat and oat do., $11@12 ton.

SEEDS.—Clover was dull and weak at 6½@7¼c. for poor to choice. Timothy was nominal and not reliably quotable. In Flax there were further sales, to arrive, at $1.35, but none offering on the spot.

FEED was firm under light offerings and a fair demand, with light sales on a basis of $17.50 for prime Western winter Barn, to arrive, and $18 on track here.

Advertisements.

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COLD DETACHABLE WALNUT HANDLE.
LINED WITH NON-CONDUCTING CEMENT.
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The Finer Drawing Room Styles.
MASON & HAMLIN
CABINET ORGANS.

Comparatively few musicians, even, have kept pace with recent improvements in reed instruments and are fully aware of the excellence now attained in the finer styles, in the manufacture of which the Mason & Hamlin Organ Co. are quite unrivaled. These styles must not be judged by the small organs so largely sold; which they greatly excel. It is principally these finer styles which have won for the Mason & Hamlin Organ the extraordinary distinctions awarded them at EVERY GREAT WORLD'S INDUSTRIAL EXHIBITION AND COMPARISON OF THE BEST PRODUCTIONS OF ALL NATIONS FOR THIRTEEN YEARS; being the only highest awards to any American organs at any one. It is one of these which led DR. FRANZ LISZT to characterize the Mason and Hamlin Organs not only as "matchless," but as "unrivaled," and which led the distinguished OTTO XARWENKA of Berlin to declare them "the most excellent of instruments," adding: "They are capable of giving the finest tone coloring, and no other instrument so enraptures the player." THEODORE THOMAS testifies that musicians generally rank these organs very high, far above all others, in which opinion he himself fully concurs. OLE BULL found them so superior as to draw from him the declaration that "Their fine quality of tone is in contrast with that of other reed organs." The distinguished tenor, ITALO CAMPANINI, in a note to the manufacturers, as he was about leaving this country recently, wrote: "Having had opportunity to observe and use your organs, while singing in your country, I take pleasure in testifying to their admirable qualities. They excel all similar instruments of which I have any knowledge. But you have better proof of my opinion of them than even this expression, in the fact that I have just purchased one to take with me to Italy." Huadreds of similar opinions from distinguished musicians have accumulated in the hands of the manufacturers.

A recent beautiful invention which the Mason & Hamlin Co are now introducing, greatly improves the key action of such instruments, lightening the touch, heretofore difficult when many stops were used, one-half, and still more improving it in other respects.

Advantages of these instruments are:

1. Tones of the very finest quality are now produced in them in considerable variety. In some of the stops, the tones are scarcely to be distinguished from those of the best pipes, while others have warmth, color, and richness of tones unequaled by pipes, or other instruments.

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3. They are easier to play upon than the piano-forte, and a little skill gives more pleasure than to the latter It is a common thing, after placing one of these organs beside a piano-forte, to find that the organ is much more used.

4. They do not occupy much space, yet are elegant as articles of furniture.

5. They do not require tuning and are not liable to get out of order.

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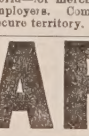

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You may ask washerwomen and housekeepers, and your answer from nine out of ten will be, "Plenty of elbow-grease," or in other words, laborious rubbing upon the washboard. And such is the case, for you first rub soap upon the cloth, and then you have to *rub it in* to make the dirt soluble; but does that remove it? No; to do that you must dip it in the water and rub repeatedly to *force water* through the fabric, again and again. That is what removes dirt after having been softened by the chemical action of the soap.

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Mechanical devices take the entire time of a person during the whole wash, and will not remove streaks from clothes.

It is harder to operate them than to use the common wash-board. They are constantly getting out of order, and wear out in a short time. With all *such devices*, as well as the *rubbing board*, there is *great friction* and consequent *unnecessary wear* and *tear* of clothing. With the Washer and Bleacher there is no *friction* or *wear* of the fabric whatever: and washing, baking and housework are contemporaneous operations—the fire doing the washing and baking, while the housewife does her housework.

THE PRINCIPLE OF THE WASHER AND BLEACHER
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We have 5lbs of metal, which attains a much greater degree of heat than the water surrounding it, consequently the water *underneath* the Washer becomes hotter and more expansive than in any other part of the boiler, and is thereby thrown to the surface through the tube at the rate of 6 to 8 gallons per minute, thus tending to produce a vacuum underneath the Washer at the bottom of the boiler, into which the water is rapidly drawn.

As it passes along the channels of the Washer, the curved and contracted throats of which prevent its flowing backward, it becomes hotter and hotter, and consequently more forcible, until thrown to the surface, thus producing a powerful suction beneath the clothes *through which* the water *must pass* in a rapid *downward current*, thereby obtaining a *water force* which cannot be obtained by any other method known in cleansing fabrics. Thus we get a combination. FIRST, WE HAVE THE DESIRED HEAT. SECOND, PERFECT CHEMICAL ACTION OF THE SOAP. THIRD, FORCE OF WATER—ALL OF WHICH ARE REQUIRED TO THOROUGHLY CLEANSE AND PURIFY ANY FABRIC.

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has a perfect fitting pipe, and is a combination of metals which does not become sticky or dirty. It comes out of the boiler as bright as new.

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There are two sizes: No. 1, the Family size; No. 2, suitable for small Hotels, Restaurants, and Barber-shops, Boarding-houses, etc.

The Washer is composed of metal and cannot get out of order.

It will work in any flat bottom boiler. It takes only 3 or 4 ounces of soap in 10 or 12 gallons of water, and will wash bed or table linen, a bollerful in 10 or 15 minutes, wearing apparel in from 10 to 30 minutes. Use no chemicals, only good soap and soft water.

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Come and see us, or drop us a line, saying what you want, as near as you can. If you are here, you can see for yourself a great variety of things, try on what you like, and go home with the old clothes in a bundle. That is very easy; and nothing can be more satisfactory.

NOT A STRANGE PLACE.
It isn't as if you were going to a strange place. The chances are you've been here before, and know something of our ways. Perhaps your neighbor has been here; and has told you it was a good place to go to. Perhaps you've only read that we sell a good many clothes, and say to people who buy them: Bring them back if you don't find them everyway to your liking.

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IF YOU DON'T COME.
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RESTORE THE HEARING and perform the work of the Natural Drum. Remain in position without aid, and are not observable. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular.
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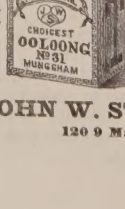

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